

The **EXPOSITOR** AND *The* **HOMILETIC REVIEW**



METHODIST EPISCOPAL CHURCH, BOSTON AVENUE,
TULSA, OKLAHOMA

Rev. Forney Hutchinson, Pastor

—Courtesy of American Seating Co.

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SEPTEMBER, 1936

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The EXPOSITOR and HOMILETIC REVIEW

Published on the 15th day of each month by The F. M. Barton Company, Incorporated.

Subscription Rates: Domestic \$3.00 a year. Foreign, \$3.50 a year. Single copies 35c. Back copies 45c. Bound volumes \$3.50. Subscriptions are understood as continuing from year to year, unless orders are given to the contrary. This is in accordance with the general wish of the subscribers. Manuscripts must be typed. No manuscript returned unless accompanied by full return postage and addressed to The Expositor and Homiletic Review, Cleveland.

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The F. M. BARTON COMPANY, PUBLISHERS, INC.

W. S. Ramsey Caxton Bldg. Cleveland, Ohio	Robert M. Harvey 156 Fifth Avenue New York City	John D. Emrich 9 W. Washington Chicago, Illinois	27a Farringdon St. London, E. C. 4 England
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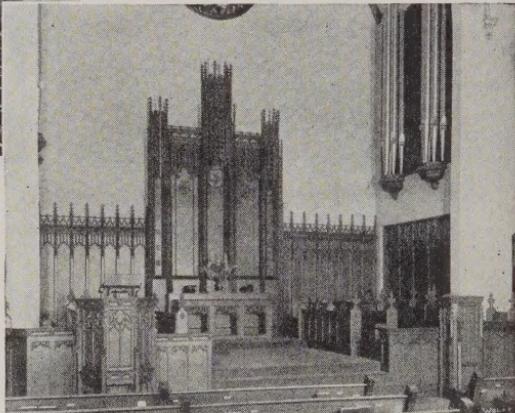
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The EXPOSITOR and HOMILETIC REVIEW

The Minister's Journal of Parish Methods

A NEW WORLD ORDER

• RUFUS M. JONES

THE thing we most need today is a deeper faith, the mind that was in Christ Jesus, a dynamic which carries us forward with enthusiasm and great expectation. Canon Barry in an important address some time ago said: "The world into which the Gospel first came was haunted by a disastrous suspicion that somehow or other Man was played out. Moral standards were all tumbling down. Creative philosophy was bankrupt, and the universe seemed to defy interpretation. The weight of the life lay heavily on men's hearts." That is a true picture of that age. And some of it is true of ours. Into that defeated world came new tidings, and more than tidings—a new exhibition, a new demonstration, of the power of a life with love and faith and hope at the center of it. Christ's first concern, the essential feature of his program, was the kindling of love and faith. He makes a new creation out of the man who was a failure and he does it by making the reality of God absolutely clear and by showing that God is a Being of self-giving love and grace, and by setting men afame with love.

It was that double love, love reaching upward and outward, that was to build the ideal social order which Jesus called the Kingdom. His contribution was not a new law, new commands, new ethics, a new morality. He exhibited a new power of life; and wherever that new power of life has come into operation in men and women it has produced faith and hope and optimism and it has created a better social order, with the infinite value of the human person at the center of it.

I have been greatly impressed with the preparation which it takes to be a climber of Mt. Everest or to be fit for a polar expedition. The hardness of muscle and clearness of head are of course essential, but in every instance the point of absolute importance is character

["There is, I suppose, no doubt in anybody's mind that we need a new type of world to live in."]

—moral and spiritual qualities. That was what made Captain Scott and Dr. Edward Wilson such unique adventurers in the Antarctic. That is what made Irvine and Mallory the heroes of mountain climbing on Mt. Everest. It calls for that very highest preparation in these supreme traits of character to be an adventurer in this business of building the new social order. It is bound to be a new type of society of liberty, increase of respect for the value of personality, a closer approach to human equality, a very much fairer division of property, and at the same time a much completer cooperation of all the members in one contributive living social whole.

If we are to prepare for such an order of society as that, instead of expecting it by an apocalypse, a supernatural relief expedition, we must have a profoundly altered type of education in all the stages of it from the pre-kindergarten through the university, and a no less profoundly altered form of Christianity.

Our systems of education are strangely uncorrelated with any such creative social aims. They are designed to prepare persons for success in an acquisitive society. They fit, or try to fit, individuals to conform to more or less stereotyped patterns. They train the more highly gifted fraction of society for exact scientific work and for the intellectual conquest of nature. But they do extremely little to mold the disposition of children, to organize the egoistic instincts and emotions of youth into systems of ideal interests, so that instincts become sublimated and made the driving forces for ideal aims and constructive purposes.

It is an old-fashioned and exploded idea that instincts and emotions are unalterable entities to be "accepted" as finalities. But educators are too apt to lack that pedagogical skill which can remodel the person and prepare him

for cooperation and struggle for the life of others instead of mere struggle for survival, in a world of stern rivalries and competition.

The cultivation of imagination is essential for any adequate social life and especially for a stage of civilization in which there is to be a large amount of leisure. But we go jauntily on making persons who can see facts and handle facts and describe facts and measure facts, with very little effort to prepare persons who can have imaginative dominion over facts, who can see what ought to be in a world that is not yet.

Hardly less important is training for effective meditation, for deepening the inner life, for feeding or fertilizing the subsoil wealth of the soul. We learn how to increase speed and to multiply din and noise, but we do very little to practice quiet and to appreciate seasons of hush.

Ruskin said many years ago: "The great cry that rises from our manufacturing cities louder than their furnace blasts is this, that we manufacture there everything but men. We bleach cotton, we refine sugar, we strengthen steel, we shape pottery, but to form a single living spirit does not enter into our estimates." It is still too true even today. We have devoted ourselves to the task of handling things or of handling men, but we have given a very subordinate place to what ought to be the main business, which is preparing persons to live together happily and well in a cooperative society. A significant thinker has recently said: "The entire fabric of knowledge and consequently of action and production is founded upon contemplation."

President Charles W. Eliot was, I think, our noblest type of citizen. He has well been called a serene and adventurous spirit. We want those two qualities fused. The power which comes from depth and serenity, and that out-reaching spirit which makes persons who "specialize in the wholly impossible, doing the

things no man can do." Our Christianity ought to be re-thought and re-constructed in order to take its part in the creative leadership in this mighty business now on our hands. I can only stop to point out the type of Christianity you find when you go back to the headwaters of it.

It came as a burst of new life, an *elan vital*, a new way, a new power of life, a new passion for humanity, a new estimate of the value of personality, a new faith in man's divine capacity and an amazing exhibition of love as a redemptive force. Its mission centered upon the building of a Kingdom of God out of men of good will, men of good spirit, and its way of building that kingdom was through faith and confidence in quiet, gentle forces, through the practice of love and truth, and through the spirit of sharing and self-giving, even to the losing of self if necessary for the sake of others. It was, and is, a social gospel, not in the narrow sense of a new social and economic theory, or any kind of theory, but rather in terms of a new quality and power of life—a higher candle power, a higher horsepower of life—and therefore a genuine preparation for a new world order.

The Church must stop being absorbed with irrelevant issues and discover how once more to become a buoyant and recreative power in actual human life. We need once again to feel Eternity break into time, to stop our asthmatic gasping, the withering of spiritual values, and to lift us out of our thin relativities, our frantic immediacies, into a realm of unities, and truths and imperatives. But no theories, no doctrines, no phrases can ever be a substitute for life itself—for actual living up to a certain point in the processes of life everything seemed to be carried forward by a cosmic escalator.

Note—By special permission of Dr. William E. Gilroy, Editor of *The Advance*, and adapted from a noonday address at the General Congregational-Christian Council.

LABOR SUNDAY, 1936

ON a day in the spring of this year this wireless message came from London: "Edward VIII, after visiting the great new liner, 'Queen Mary,' and the squalid Glasgow slums, turned to someone near him and asked, 'How do you reconcile a world that has produced this mighty ship with the slums we have just visited?'"

That question has to do with more than an accidental contrast. It focuses the drastic interrogation which the Christian mind and heart must direct to our whole civilization now.

How can we reconcile a world which provides, on the one hand, luxury and freedom for the few, and a sordid, drab, and pinched existence for the many? For the Christian conscience there can be no reconciliation while these facts remain. We cannot merely look the other way. Rather, we must look straight at the harsh reality and never be at rest until we have set in motion redeeming social purposes which can change old facts to new ones, juster, fairer, and more kind.

Our danger today is that the discontent with

social and economic evils which these recent tragic years have roused may try to satisfy itself with soft compromise. We are in danger of looking at the ship and forgetting the slums. As the first signs of industrial recovery begin to appear and men's energies launch out with a reviving boldness, we may think that we can leave behind us the dark record of the depression years. We may imagine that unemployment, poverty, the disintegration of families and the disillusionment of millions of people, old and young, will somehow take care of themselves. The ships of our economic fortunes are on the high seas again, we think. Never mind the cost at which they were put here.

But this cost we *must* mind. It is intolerable to the Christian spirit that we should forget the human havoc which economic depression has caused, and which no haphazard business revival can possibly cure. Out of the crucible of these recent years, one iron purpose should be forged; namely, the will that nothing shall divert us from the continuing effort to find those necessary ways of readjustment—whether through voluntary cooperative organizations, through taxation, or through other practicable social controls—by which those who are now doomed to a cramped existence may be set free into larger life.

The Christian influence ought to bring to our contemporary world three things:

First, a compassionate heart.

Christian individuals and Christian churches must be sensitive to the need of all who suffer. We must not allow ourselves to forget, nor let the community forget, the men and women in industrial towns reduced to a bleak and almost hopeless existence through unemployment; the undernourished children in families where relief budgets are too small; the sweatshops and child labor in some industries; the wretchedness of those who live round the shafts of idle coal mines; the exploited sharecroppers and homeless migrants in many of our agricultural areas; the Negroes denied equal justice; and all others upon whom the bitter pressure of unfair conditions fall. We are bound to remember that it was with such as these that our Master identified Himself when He said: "Inasmuch as ye did it not unto the least of these my brethren, ye did it not unto Me."

Second, a courageous mind.

The Christian conscience does not make us more nearly infallible than other men to technical details. It does not equip us to speak logically on precise political or economic programs. But it ought to, and does, give a clarity of central judgment. It turns upon all questions the light of one supreme consideration. Because it believes that all men are the children of God, it believes that the only right deal for any community is one in which there

shall be freedom for all men to develop in thought and in action the best that is in their personalities. Therefore, the Christian spirit must stand like a flaming sword against all frightened attempts to bring upon America that shackling of human thought and that stifling of independent speech which lie like a dark shadow on those lands where dictatorship prevails. The teachers' oath bills introduced in many legislatures and passed by some, the "gag laws" introduced in Congress, the vicious assaults upon academic freedom, and ultimately upon academic honesty, the widespread denial of the right of labor to organize and bargain collectively, which have been launched by sinister influences under the mask of patriotism, are denials not only of political democracy, but of the Christian faith in the dignity of the human soul; and with them, therefore, the Christian Church can have no part nor lot.

Third, a faith in the will of Christ as the one and only way for our world's redemption.

In these immediate days when the conditions of our world have become so ominous, we need the heroic confidence of this faith. There is too much bitterness already in our domestic affairs. There is too much bitterness between the nations. The conflicts of economic interest and the antagonisms between economic classes are turning away from patient reasonableness toward forcible repression on one side and violence on the other. Many today believe that our social unrest will lead to revolution, and that the old hatreds between the nations are leading inevitably to new war. But those who follow Christ will yield to no such impotent fatalism. In thought, in conversation, and in our influence on public policy, we must set forward and persistently support those measures of cooperation and constructive service through which a better social order may be peacefully achieved. We must resist the policy of increased armaments and the growth of military control, and unflaggingly urge the participation of the United States in study and adjustment among the nations of those inequalities, political and economic, from which wars take their rise.

Christians should follow the pioneering example of those who, like Kagawa, make love the controlling principle in personal, economic, and international relationships. Such men may be hated, misunderstood, persecuted, executed even; but they can be the seed for the future. Though the pathway lead to a cross we remember that the cross is the sign not of defeat, but of final triumph.—*Executive Committee of Federal Council of Churches.*

NOTE: A bibliography and order of service for Labor Sunday, with suggestions in regard to hymns, prayers, texts, and discussion questions is available on request. Please send 10 cents with order, to the Department of the Church and Social Service, Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York, N. Y.

PRACTICAL MUSIC PROGRAM

• J. THURSTON NOE, Organist of Calvary Baptist Church.

WE are still a long way from perfection in our church music. Too many of us are guided in our choice of programs solely by self-gratification. We do not bother to discover whether our church music ministers to those who attend the services so long as it pleases ourselves. Our emphasis on austerity in music is apt to bring about many of the evils that followed austerity in the past.

I do not mean this to be a criticism of the ecclesiastical music of the past which often was severe, nor am I making a plea for the new music that is so modern that its cacophonous aspects are inclined to disturb the listeners rather than bring them peace and quiet.

Church music today should interest church members first of all. It is not necessary to lower the standards to do this. There are two mentalities which should be eliminated. The first is the sentimentally religious person, who has not the essential background of musical training; the second is the super-sophisticated professional artist who is indifferent to the demands of spirituality.

Church music is the greatest of all music. It has as its soul the inspired Word of God to which is added the most exalted inspiration of human invention. It is interdenominational, without sect or creed, with an appeal "as far as man is found." We who work in the churches should do what we can to bring this musical expression to those outside, so that they too may be inspired and uplifted. We should present music not as entertainment, but as a spiritual message, and we should welcome the public to these services.

At Calvary Baptist, New York, we try to minister to the waiting crowds through music. We have found Bach, Beethoven, Brahms, Franck, Debussy, Karg-Elert, not to mention contemporary American composers, to be well-liked and favorably received. We have tried for variety through careful program-building. Hymnology, too often overlooked as choir material, has also been used in our program; I believe hymnology remains a great source of church music and should not be ignored.

When we presented Handel's "The Messiah" five hundred people were turned away for lack of accommodations; this was not essentially a tribute to the musical excellence of the choir, for there are many excellent choirs in New York, but to the spiritual quality of the rendition. To those in the choir loft, "The Messiah" was a sermon in music and they were communicating this feeling to the audience. They were not concerned alone with perfection of tone,

〔 *Factors in Holding a Volunteer Choir Together in New York City.* 〕

but with the expression of their faith and consecration.

This spiritual emphasis, I believe, should be the basis of all choir singing. It motivates our choir work in the Calvary Baptist and is the factor chiefly responsible for its success. But this should not be misunderstood. We are not sentimentally religious; neither are we content with an inferior musical product. But I am convinced that the technical excellence, the effectiveness of rehearsals, and the magnificent loyalty of the choir are all possible because of this spiritual emphasis.

Calvary Baptist Choir numbers about eight-five voices, fairly well distributed in parts so that it is possible to do eight-part music unaccompanied. There are 18 tenors, 16 bases, 20 altos, and the rest first and second sopranos. There is an unusually fine second-soprano section composed of some 18 sopranos who are excellent readers and possess accurately pitched voices which can be used as sopranos or altos as the occasion warrants.

We draw many voices from vocal studios in the city. As I do not teach voice as a profession, the various vocal teachers feel free to send their students to the choir for coaching. About half the choir members are drawn from the congregation. All members must be able to read music. A voice test eliminates "male" sopranos and sopranos who think they are altos.

Some members have been in the choir during my entire tenure as director; others come in for just a season. I do not wait until the beginning of a new season to make changes and additions, since this would cause a definite break in choir attainment; I add new members throughout the year so that they can be fused easily into the general ensemble.

I believe that one of the secrets of a successful choir is an early rehearsal. At Calvary Baptist Church, choir rehearsals begin at seven o'clock. We rehearse two or two and a half hours without intermissions other than a breathing space between anthems, and when we are preparing for Easter and Christmas programs we rehearse for three hours. One rehearsal a week is the usual procedure. In preparing an oratorio, we study portions of the music steadily throughout the year so that as we approach the time of presentation there is not the usual rush of rehearsals and the accompanying strain and tension.

I do not think that a choir rehearsal needs to be a solemn affair. A touch of humor and fun often adds to the effectiveness of the rehearsals.

introducing a new anthem recently, I greet each member of the choir as he came in by name and sing the scale notes which comprised the music theme of the new music. This amused them and piqued their curiosity.

Sometimes I've stopped a rehearsal right in the middle of an anthem because there was an apparent lack of understanding of the message content of the music. At such times, we have a brief period of prayer for insight and wisdom. The most important motivation in the choir is that of prayer. Every rehearsal starts and ends with prayer. If choir members are ill or away, they are always remembered. The choir becomes a family at its devotions. I believe that it is the desire to sing "message" rather than "tone," to sing "spirit" rather than "professional impression" which makes the musical results of Calvary choir different.

This sincerity pervades all our music, even in hymns. We consider each hymn to have a personality of its own, each stanza a distinguishing characteristic which goes to make up that spiritual emotion which stirs the human heart to its greatest depths.

Every member of Calvary Baptist choir, with the exception of a paid solo quartet, has consecrated his or her talent to the church. Both professional and semi-professional singers are working together in Christian fellowship for the glory of God. These men and women contribute their time and efforts in a manner that cannot be bought and paid for. My experience has been that it is impossible to have three-hour rehearsals with paid professionals. At Calvary there is a helpful, cooperative atmosphere that seems to eliminate the time element from consideration during our work.

As for our program material, we are constantly enlarging our repertoire. There is never a season when we do not have 12 or 15 new anthems. Our programs are so arranged that we do not find it necessary to repeat within a period of two or even more years, except, of course, when requests are made.

The approach to a new anthem is so studied on the director's part and so practiced on the part of the choir members that when they meet that anthem again, it is as if they were meeting an old friend.

At the beginning of the season, we outline and print or duplicate for every member of the choir a prospectus of the music to be used during the year. This, of course, is subject to change, since there are times when the music chosen is not appropriate to the particular service, and we feel it important to achieve the proper mood in church programs. Strange as it may seem, we have found that selections from hymnology have added much to the choir's effective service. Hymns well done should not be neglected. If there are three stanzas, there are probably three interpretations, as each stanza should be respected musically. The style of playing and singing the hymns should vary with the music, the words, and the atmosphere of the service in which they are used.

Working with the Calvary Baptist choir has been the richest experience of my life. I have tried to match their faithfulness with mine, for I believe that unless the choir director looks upon his work with reverence, actuated by prayer, and finds in it the joy of serving God, he is failing in his obligations to his church and his profession.—*From The American Organist by special permission.*

CHURCH BUILDING

• ELBERT M. CONOVER

Director of the Interdenominational Bureau of Architecture

"Have you any used or second-hand pews?" We use this often-asked question as a starting point for a little discussion on the very important matter of church pews. Used pews when purchased, must be taken from the original location, re-fitted, installed and varnished. By the time all this is done the best you have is an obviously made-over job. The cost of this reconditioned lot of pews and their transportation is likely to be almost as great as that of a new installation.

When selecting new pews, samples of the actual furniture should be seen and tried. Purchasing pews from pictures and designs may result in surprising disappointment. The architect of the church should control the selection and installation of the pews so that they will, when installed, be in keeping with the general architectural design of the room and so there will be no disappointment as to their quality, finish and setting. The architect should lay out the seating plan and inform the pastor or committee of the real seating capacity, stating the number of inches allowed per sitting, the distance of the pews back to back, whether there is room for kneelers, book racks, communion cup or envelope receptacles, etc., and width of the aisles with allowance for pillars, offsets, radiator interference, etc. Don't be fooled by someone's guess at the actual seating capacity.

It is well for those responsible for selecting pews to know something about their construction. The arrangement of pews being once determined next comes the specifications for the pew. There are many kinds of pew backs. One is a solid flat back made from one-inch solid stock. This is given at least a $4\frac{1}{2}$ -inch recline to make it comfortable. Also from solid stock a single or compound back may be made, but this is better done when the pew back is made of laminated stock. A laminated back may be 3, 5 or 7 ply. Five ply is the most commonly accepted of the laminated backs. The two face plies are of resawed $\frac{1}{8}$ -inch stock. The center core is edge-glued, resawed stock. The face of the core has horizontal grain direction. The core is $5/16$ -inch thick; the two intermediate plies are sawed cross-banding $\frac{1}{8}$ -inch thick, having vertical grain direction.

The top of all types of pews is set off with a heavy-moulded top rail. Backs are 18 inches or $20\frac{1}{2}$ inches high. The seat should never be made flat except when a cushion is to be used. Seats are shaped from $1\frac{1}{2}$ -inch solid stock or built from eighteen 1-inch strips, 15 inches in depth. Each strip tongue is grooved, glued and

shaped. The latter is the best cabinet job but the solid seat amply answers the purpose for which it is designed and is less expensive. However, cushions should be considered. They add acoustical correction to the room, in addition to increasing comfort.

A continuous seat and back is made today by having a shaped block to house the back and seat, thus making a one-piece job. The bodiform back and seat, bent out of one sheet of veneer is not popular, outmoded, and has many disadvantages and few advantages. Of course, there are often slat backs that under certain architectural conditions or in a small chapel are very attractive.

Pew ends may be shaped from solid stock of thicknesses varying from $1\frac{1}{4}$ inch to $2\frac{1}{4}$ inches. The most popular end is a 3-ply end, finishing $2\frac{1}{4}$ inches thick; two ply $1\frac{1}{2}$ inches thick end is also advisable over solid ends, being less apt to warp.

Ends framed up of rails, styles and center laminated panels are quite reasonable. Also open ends are simple and effective, with open pew backs. Ends are ecclesiastical or boxed shape, the same being true of the end adornment. It may be panelled or have a symbolic or geometrical design. The price is controlled by the cost of construction, thickness and ornamentation selected.

All lumber must be air-seasoned to a moisture content of 18%; kiln dried to a moisture content of not less than 5%. This must be allowed to become acclimated to mill conditions before used. Lumber must be free from checks, knots, worm holes, sap streaks and all other blemishes. Lumber should be selected for general uniformity of grain and growth. Hard wood is commonly used, whether coarse or fine grain depends upon the color stain desired. Walnut, mahogany, birch, maple, and gum take walnut or mahogany stain best. Oak, chestnut and elm are best shown when used with oak stains.

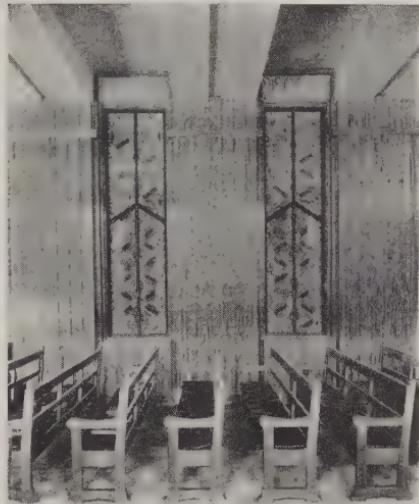
It can be seen then that the construction of pews is an intricate and highly specialized work. All the mechanical talent and labor used in pew construction must be especially expert and highly skilled. It is not necessary to run risks and purchase pews from unknown and untested firms while there are firms with a record of long years of satisfactory accomplishment in this department of church equipment.

At today's prices a modest but reliable and pleasing pew should be secured for \$5 per sitting. When it is realized the pews should last

as long as the building and that they become a permanent part of the structure and of the sanctuary a reasonable amount should be invested in them. Churches should be careful not to skimp on the quality of their pews; better leave a room or two to be finished later rather than this.

Interiors Showing Seating Arrangements

—Courtesy of The American Seating Company

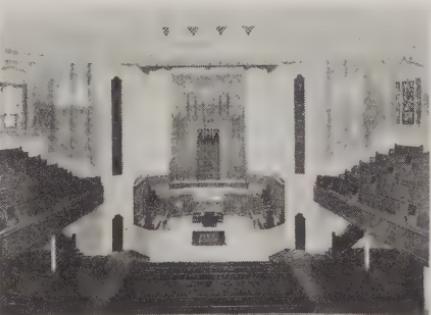


Open Type Benches with Cushions
Chapel Methodist Episcopal Church
Tulsa, Oklahoma

Rev. Forney Hutchinson, Pastor has been since 1915 a reader of *The Expositor*.
(See cover for Exterior)



Holy Spirit Lutheran Church
Reading Pennsylvania



Third Baptist Church
St. Louis, Missouri

CHOIR AND CONSOLE FOR SEPTEMBER

PRELUDE

Hear My Prayer	Mendelssohn
Festliches Praeludium	Hartmann
Gloria in Excelsis	Mozart
Fugue in C Major	Bach
Cantilene	Barnes
Chansonette	Thompson
Eventide	Gaul
Andante	Calkins
Idyll	Kinder
Serenade in A	Pierne

OFFERTORY

Londonderry Air	Coleman
Vesperale	Scott
Invocation	Speaks
Melodie	Tschaikowsky
Meditation	Sturges
Buena Notte	Nevin
Offertory in F	Stultz
Shepherds' Prayer	Nevin
God Is Our Refuge	Macfarlane
Priere a Notre Dame	Boellmann

ANTHEM

Jesus My Savior	Nevin
With Grateful Hearts	Bount
Doth Not Wisdom Cry	Rogers
Spirit of God	Brown
O Taste and See	Vliet
And You Shall Serve	Hadley
In Humble Faith	Garrett
Gloria	Mozart
This Is the Day	Schubert
Hail Gladdening Light	Field

POSTLUDE

Allegro Con Moto	Shephard
Postlude in F	Rink
March in B Flat	Faulkes
Processional	Grimm
Festal March	Roberts
Exultate Deo	Lacey
Postlude in G.	Read
March De Fete	Tremblay
Allegro Moderato	King
Postlude in C	Chauvet

The Editor's Columns

The Bear Tree

EVERWHERE, on both sides the desert road, the rich reds and orange of cacti blooms dotted the landscape. Clumps of flowering-willow added their color to the picture while shades of purple, running from an almost royal purple to a very faint tint, lying against the ashy green foliage of the purple sage, finished the picture. It was glorious.

But we were not seeking flowers. We were seeking surcease from the cares and burdens of the today of a big city and we were pushing the car westerly from Villa Acuna, in Coahuila, Mexico, toward the most glorious mountain-land east of the Rockies, in the Big Bend section of the Rio Grande or the Rio Bravo del Norte, as the Mexicans call it.

There for several weeks we played hide and seek with the deer, bear and lion, three big-game animals which abound in these virgin hills. According to the guides, it was a "muy grande oso" which came into our camp one chill evening. "Africano" was sound asleep, curled up near the fire dreaming possibly of the deer he had put on the run with his deep, resonant baying, sweet music to my ear as it reverberated up and down the rough canyons. We did not hear a sound, yet Africano snapped alive, spread pots and pans and kettles as he took out and for an hour or so we could hear him telling the bear that he was still a bit too close to camp.

Here in the Carmen I saw my first bear-tree. They were everywhere. Many were aged pines upon which countless generations of bear had left their mark for others to see and possibly, if Seton Thompson is correct, to respect. Certainly I respected them for of the many marks left which I measured none were under six feet from the ground and one was almost seven. When one understands that the bear rears himself up along the tree to his fullest height, then turns his head sidewise as to bite with the grain of the tree, and leaves not only a resin dripping gash but the clear marks of his powerful tusks, almost seven feet from the ground, that signature indicates a huge animal.

Repeatedly I am impressed with the native wisdom of the wild life of the woods. Repeatedly, while I have never before admitted it, they sort of shame the trained wisdom of man. Not many of us, not enough of us, stand up to the job that is ours, to our fullest height. Not enough of us leave a mark where we go that indicates our size and ability to be such as to

make an interesting and impressive study for those coming after us. The bear does. Even we in the work of the parish might learn from the bear. Just what is your full stature?

JKR

Arms and The Man

DON'T ask me what two varieties they were for I don't know. All I do know is that they stood in a glorious little open park, high up in the Sierra del Carmen, and judging by the size of them, they had been standing long, long even for pine trees.

At the root their girths are quite similar. Three men could comfortably reach around either of them. The taller of the two stood proud and erect and went straight up for well over a hundred feet without a single branch breaking from the sturdy trunk. Of such trees were the old four-masters proud. The other trunk began to branch at fifteen or twenty feet and in comparison seemed fairly to hug the earth for in its short reach it dissipated its heavy trunk and sent countless heavy branches in every direction.

And in those two trees I read a parable. The one tall tree was a noble thing to look upon as it stood stiffly erect and looked down upon its fellows. While it did have some branches it had spent itself in its trunk in order to gain its exalted position, sort of an overlord among the forest folk while the shorter tree spent that which it had, providing heavy branching which brought its rise in the world, rapidly to a halt.

Yet to the more lowly of the two, content to abide near the earth with its ample arms outstretched that woodfolk might find shelter and shade must go the credit for the greater service. While it had been busy providing comfort and protection for any who might stop in the cooling shadow it cast, the other had sought to attain for itself, had aimed at the heights, had forgotten shade until it had achieved a position from which it looked down on all around it. Then it had thought of branches, of leaves, of shade. But it was too late. Its branches were few, its needle leaves small. Its content must now come from being the tallest tree in the canyon park while the gratitude of the casual stranger passing that way goes to the tree of lesser height in the shadow of whose arms he rests the while.

JKR

On the Matter of Giving

HERE are people who work for pay and there are people who work for the joy of doing something worthwhile. This is especially true of writing. For some reason some folk feel that what they write is worth considerable in financial return. Others are glad to share an idea or a thought with their fellow workers.

All things considered every person is a debtor. When we consider what we owe to other people the result is astounding. Last week at a Kiwanis meeting I heard the speaker tell a story. He said a man got on a trolley and found he did not have the fare. A passenger handed him his fare. He said, "But my good man, you owe me nothing. You should not do this." The man replied, "I do owe it to you. Once I got on a trolley and found I did not have the fare. Another paid my fare. I owe it to you to help you. When you meet a person in the same predicament, help him." There is much in that story.

Unless we share with our fellow men life seems drab and dull. Many times I receive letters enclosing reprints of something I have written. They come from the ends of the world. The other day I received a letter from a Chicago pastor enclosing his parish bulletin with a reprint of an editorial of mine from *The Expositor and Homiletic Review*. It warmed my heart that he thought enough of it to pass it on to his people. After all it is not what we keep that amounts to much, but what we share, what we give.

There is more in life than mere money. There is the joy of service. There is the joy of giving and sharing. No man's writing can be measured in terms of dollars and cents. It can only be measured in the good it does, the influence it yields, and the thoughts or ideas it shares with others. The Scriptural teaching that a man must lose his life to save it is still true.

The way of happiness is the way of service; the way of joy is the way of sharing. "Give and it shall be given you, pressed down . . ." Do we believe it?—W. R. S.

A Few Words From the Pastor

1. The early Christians impressed the pagan world with their cheer, courage and fortitude when they faced suffering, hardships and sorrow.
2. Of all the things you can cram down anyone's throat that which tastes worst and is least apt to stay down is religion.
3. The task of the church always has been to rescue here and there a little flock from things temporal, materialism, greed and hate to things eternal—love, joy, peace.

4. You cannot plant a tree in a flower pot and expect it to attain full growth and bear fruit.
5. If someone would only invent brakes that would automatically get tight when the driver does it would help.
6. Most modern air castles leave out the kitchen and the laundry but never the garage.
7. People, like news items, fall into three main categories: Important developments, commonplace occurrences and unfortunate incidents.
8. To many people prayer is only an additional way of getting what they want, a kind of spare tire to be used when the others fail.
9. The caliber of a man can be accurately gauged by noting how much it takes to discourage him.
10. August 5, 1860, Longfellow wrote, "John Ware of Cambridge preached a good sermon today. I applied it to myself."
11. The church used to have many great preachers and simple buildings but now we have many great buildings and too many simple preachers.
12. It is true that the Sermon on the Mount does not tell us what to do to become Christians, but it does tell us what it becomes Christians to do.
13. What life in the long run does to us depends on what life finds in us.
14. If our vocabulary did not have in it words like "trouble," "adversity," "calamity," "grief," our vocabulary by no possibility could have in it words like "bravery," "fortitude," "patience," "self-sacrifice." He who knows no hardship will know no hardihood.
15. Prejudice is like indigestion; it prevents a man from assimilating anything.
16. The measurements of the cosmos are not so astonishing as the mind that makes them.

—Chas. F. Banning.

Vision

I pray Thee, Lord for eyes to see
The splendor hid in common things,
So that my soul will always thrill
At sunsets, flowers, and insect wings.

I pray Thee, Lord for eyes to see
The good inherent in all men,
That I may never lose all Faith
But oft deceived, find Hope again.

I pray Thee, Lord for eyes to see
The hidden need of human hearts,
And also power that I may give
The strength which Sympathy imparts.
—William Kitching, First Presbyterian Church,
Hastings, Michigan.

CHURCH METHODS

Labor and the Church

THE Church, acting as the mouthpiece of God, is concerned with man and his adjustment to his environment from a Christian point of view. This is based on the two great commandments, "Love Thy God," and "Love Thy Neighbor as Thyself." When this adjustment is achieved, the class terms, capital and labor, melt away and we stand as men—individual men with definite responsibilities in the forward march toward physical, mental, moral and spiritual welfare of our fellows, God's children.

On this basis, the Church must concern itself with the teaching and acceptance of God's code of cooperation between man and God, and between man and man. The Church cannot assume that all blame for lack of achievement of Christian goals lies with one special group or another. Her duty lies not in fixing blame for shortcomings, but in teaching the Way of Life that will lead us to the desired attainment.

Opportunities are equal *only* at the throne of Grace, and when the adjustment of the individual is such that it permits him the use of talents in the light of God's code, we shall be done with much of our present concern.

One of the great barriers is that so few of those who need the Gospel of Light attend the Churches, but that barrier the Churches must overcome. Let us go into the market and invite them to come, as individuals, as organizations, as clubs, or what have you? But let us make our invitation so sincere and so promising that it will not be overlooked, and when they come, let the message be worthwhile. If we cannot get them to answer the call, let us endeavor to carry the message to them. Most Churches have duplicating and printing equipment. Let us use it to get our message to those we desire to reach, if we have to carry it to them in person. Ministers can get opportunities to speak at noonday gatherings, luncheon hours, afternoon rest periods, manager's meetings, director's meetings, and the type of message you bring to the gathering will determine the second and following opportunities. Let us remember that men want to be right with God; they stray because they lose contact with the things of God, and become enmeshed in other things. Let us help them to find their way back to God.

This is the one great service the Church can perform for this nation of men at present!

Facts for Labor Sunday

THE National Industrial Conference Board estimated that 9,901,000 were unemployed in August, 1935, and the statistician of the President's Committee on Economic Security estimated that 11,103,000 were unemployed in that month. The American Federation of Labor estimated that there were still 11,506,000 unemployed in April, 1936. These millions remained unemployed even though the volume of production (according to the Federal Bureau of Labor Statistics) had increased 43% between 1932 and 1935.

Among the unemployed there are, according to the estimate of John W. Studebaker, United States Commissioner of Education, about 5,000,000 young persons between the ages of sixteen and twenty-five who have found no useful place in society.

In January, 1936, there were 6,385,740 persons eligible for work relief jobs. Of these 4,376,795 were heads of families, and the families included 2,008,945 other employable workers. The Federal government provided work relief for about 3,400,000 heads of families. This left about 1,000,000 heads of families for state and local governments to look after, in addition to those classed as "unemployables," the aged, the sick, etc. (Survey by Works Progress Administration.)

Average hourly wages in manufacturing industries increased 20.1 per cent from 1932 to 1935 (the Bureau of Labor Statistics reported in a special study). Average weekly wages, which constitute the most significant figures regarding the welfare of the average worker, increased only 18.9 per cent. Since the cost of living increased 9.1 per cent, the purchasing power of average weekly wages of those who were employed increased less than 10 per cent.

The dividends of 2,010 corporations, according to the National City Bank *Bulletin* for April, 1936, increased 42 per cent in 1935 over 1934. (Dividends are paid to stockholders scattered over the whole country). The May issue of the same *Bulletin* shows that the net profits of 245 corporations for the first quarter of 1936 increased 42.3 per cent over the first quarter of 1935.

The index of the purchasing power of farm products (as published by the Federal Bureau of Agricultural Economics) shows the following variations in recent years, the period

1910-1914 being taken as a base of 100: 1935, 86; 1934, 73; 1933, 64; 1932, 61; 1931, 70; 1930, 87. On April 1, 1936, farm wage rates per month, with board, averaged \$20.89 the country over; per month without board, \$30.87; per day, with board, \$1.05; per day without board, \$1.43.

It is estimated that in the ten chief cotton states over 60 per cent of those engaged in the production of cotton are tenants and share-croppers. Under the Government cotton acreage adjustment program, tenants were evicted in large numbers. It is estimated that 10,000,000 acres taken out of production by the reduction program made the services of about 500,000 families unneeded.

Creating a Worshipful Atmosphere

Approval or criticism of the Sermon many times overshadows the worship service. In order to create a "reverent listening attitude" on the part of the audience, a Chicago preacher prints the following paragraph on the first page of his weekly bulletin:

We are told that St. Chrysostom complained in his day that many persons came to the temple of God to criticize the sermon, to applaud or condemn it, instead of listening to it with the reverence of a disciple. That class of hearers, alas! is not yet extinct. The sermon is one part of the worship service and is designed to teach the Word of God. *Take heed then how ye hear.*" Luke 8:18.

Rally Programs

The fall ingathering is being extended over a period of weeks in many of the most active churches, both in rural districts and in cities. This plan gives ministers the opportunity for building-up membership and community interest. One enterprising pastor has developed his plans to carry over three Sundays for preparation, with a final Rally Service on the fourth Sunday.

The plans are all made before the first step is taken, and involve a complete canvass of membership, prospects, activities, and new workers among members and prospects. Cards are distributed at the beginning of the first week to every member on the Church register, which call for a frank inventory of attendance the year prior, the amount contributed, the number of members brought in, and activities. The cards are named "FACT CARDS," require no signature. On the reverse is printed the following prayer:

A Service to Our Readers

THE Methods section is a common meeting ground for ministers everywhere. Kinks and ideas concerning the management of Church Institutions, Groups, Associations, questions on Building, etc., are welcomed. Questions will be answered when accompanied by a stamped, addressed envelope.

O merciful heart of God, in true penitence and humility, I would now open my heart to Thee. Let me keep nothing hidden from Thee, while I pray. Humbling as the truth about myself may be, let me yet take courage to speak it in Thy presence. What I did not think shame to omit, that let me not think shame to confess. In Thy wisdom use this honest declaration as a means to a new effort in availingly myself of Thy grace so freely offered. We ask in Jesus' Name. Amen.

These cards are gathered on Sunday morning by a special "Fact Card" group of young people, and the number returned is announced during the service. If tabulations can be made for announcement, so much the better. Those failing to bring their cards are urged by the committee, as well as the pastor, to bring them on Monday, or mail them.

The second week, "Fact Cards" are distributed calling for registration of any service the member can render to the Church during the coming year, the number of worship services he hopes to attend, the contribution he expects to make to the finances, and suggestions for carrying on projects. The following prayer appears on the back of this card:

Heavenly Father, Thou art with me in this effort to make an honest statement of what I may do this coming year to repay Thee for Thy manifold blessings during the years already gone. Thy plans are my plans, and may my feeble efforts to enter into partnership with Thee be an evidence of greater understanding on my part.

These cards are collected, and tabulated, as a basis for later announcements. And the third set of Fact Cards are distributed at the beginning of the third week. These call for definite signature of each member, a statement of work to be undertaken in support of the program of the church, names of prospects who should become members. The prayer on the reverse side of this card should be written by the pastor.

These cards should be collected on Saturday by the young people, and tabulations ready for announcement on Sunday morning.

The tabulations of the three sets of "Fact Cards" should be printed in the weekly bulletin and repeated in the local paper. Especial mention should be made of prospective members who may be enlisted for church membership. It is a very encouraging thing to the membership to look forward to an addition of 5, 10, or 25 new members by a given date. Do not hesitate to include tabulations of the activities of the membership to be undertaken during the coming year, any new equipment proposed or new additions to the building, or payment of debt.

The final Rally Worship service will take place on the fourth Sunday, when the total membership and probable new members should be in attendance.

Posters, Banners, Flags

The popularity of posters, placards, banners, and flags in the everyday world, should lead Church workers to adopt their use in membership undertakings, especially Rally programs for enlistment of new members or regaining the former membership. A number of our well-known Church Printing firms can supply these. Write to the Standard Publishing Company, The Goodenough & Woglen Company, Stockton Press, Woolverton Printing, Greenwood Printing, The Gospel Trumpet Company for catalogs and prices. Some of them make up special posters from your designs, and others have stock supplies that you can secure at nominal cost.

Communicating with Your Membership

Parish Papers have become almost a necessity in the church of today, in order to keep the membership informed of what is being planned, facts about accomplishments, and suggestions for reading. The Church membership is in contact with the outside world through the radio, pictures, and daily press. If we do not keep them in touch with the Church through constant contact, membership losses will occur.

Yes, it costs money to print a Church paper, just as it costs money to maintain the Church and its active pastor, but people take this expense for granted in outside endeavors and they will take it in the same manner in relation to the church, if the plan is presented sincerely and honestly. Reporting, editing and publishing a weekly paper will make an excellent project for the young people's division, and if it is put up to them, they will find the money somewhere. Selling advertising is good training for young people, so is reporting and writing editorial matter. Many of them will feel like praying with the little girl, "Lord, do I know now as much as I don't know," after having undertaken it.

A number of firms offer excellent service in preparing and publishing weekly papers, which is good experience for any young person.

Ideas for Dealing with Youth

"On Not Going to College."

"Self-Made Jobs."

"A Good Reporter Looks Beneath the Surface."

These are the names of three articles in *The Epworth Herald*, August 1, 1936, which ministers should read, as suggestive in their work with young people. Many of us have grown so accustomed to the phrase, "No jobs open for the young," that we are likely to pass on this mental attitude to others, whose ingenuity and individual resourcefulness would find an opening or make one.

Tourist Church Members

"Thirty-seven million Americans on tour this summer," that is a third of our nation. These 37,000,000 tourists are somewhere near a church on Sundays, and we should "flag" them for worship. They have spent and are spending \$4,000,000,000 for expenses, and are travelling in 11,000,000 cars, covering 180,000,000 miles in the United States.

Is there any question that this portion of our nation can afford to "support the Church?"

Evangelism Imperative

"Indifference sent a nation back into the desert for 40 years and there to die before God could grow some new men who meant business.

"That is the story back of Jesus' tears over Jerusalem. 'Tell these children not to cry out,' he told him. 'Cry out! Cry out! If they do not cry out, the very stones of the street will cry out!'

"God must reach the multitude through some source, and if we do not approach them they will be reached somehow. Unapproached by the gospel they constitute a menace; their sins fill our newspapers, their ills make them a prey to every evil and any appeal which we make to them is so much to the good. Every council of the human heart urges us to cultivate this neglected field. One must not be harsh in his judgment of this great throng. Society, itself, has created them by the very terms of its organization. Their longings, their heartaches, their satisfactions, their seeking after something better, all are the same as yours and mine. They are included, too, in Jesus' statement, 'Other sheep I have which are not of this fold.' They must be reached.

"Just as an evangelistic series of meetings quickens the life of the local church, so a community effort in the mass approach may be made to quicken religiously an entire community... Paul rejoiced that Christ was preached, however the preaching was done and regardless of the man.

Just a few quotations from "Evangelism in a Changing World" by Ambrose M. Bailey, pastor of the First United Baptist Church in Lowell, Mass., to show you how terribly in earnest he is in his appeal to ministers to leave statistical membership behind and embark on a siege of soul-awakening among nominal church members, as well as the great unwashed outside. You will want this book before you plan your fall program. It contains seven chapters:

1. Secrets of Successful Evangelism.
2. For This Hour Has Evangelism Waited.
3. Assets Uncultivated.
4. Ever the Great Commission.
5. Evangelism and the Changing Social Order.
6. Approaching an Awakened Soul.
7. The Personal Equation.

The tone of the book is one of "urgency," and we defy any minister or layman to remain complacent in routine fashion after reading Dr. Bailey's appeal to action. It is \$1.50, Round Table Press, 144 pages. "Verily I say unto you, if ye have faith . . . nothing shall be impossible unto you."

Holy Land Almanac

"How big is the Dead Sea?" asked a clerk, engaged in tabulating answers to the list of questions sent in by a subscriber. "About 50 miles long and ten wide," observed the clerk at the Book catalog desk. "How do you know that?" "I just got through inspecting the New Year Book and Almanac of the Holy Land, by A. P. Anthony," she answered. "I have always been interested in reliable information about the Holy Land for my Sunday School Class, and since this costs only \$1.25, I'm getting one from The Holy Land Almanac Company, 32 W. Randolph St., Chicago. Wait a second, I'll copy the address for you, so you can order one."

This Almanac is made up of 145 pages of acutely interesting reading, pictures, and statistics, well indexed, size 8 1/2 x 11, a gold mine for reference on Bible study.

Proposals for Funerals

The ministers of the Meadville Unitarian conference sent a list of resolutions to the ministerial union last week in Boston, as follows:

1. The custom of displaying the body at funerals be discouraged.
2. In the disposition of the body, cremation is preferable to burial.

3. A determined effort be made by members of churches in all denominations drastically to lower the cost of funerals.

4. Steps should be taken to reduce to the minimum the unnecessary play upon the sympathies on the part of the officiating clergyman.

5. That inasmuch as a funeral is primarily a religious service, the first person to be consulted by members of the bereaved family be the minister.

These resolutions raise important questions concerning which the churches have been lamentably indifferent. It seems to me that in general the conduct of funerals is quite barbaric. There is considerable exploitation being practiced by certain undertakers. The display of the body, etc., is frequently for commercial advertising. Surely a funeral service should be primarily religious and spiritual; instead of this being the fact, however, undertakers have all too often taken almost complete charge. Isn't it time the churches took some of these important matters into their own hands?

Personally, I have no desire to see the above resolutions adopted as they were drawn. It is important, however, that the whole question be fully aired.—*Dilworth Lupton, Cleveland, O., in The Christian Century, Aug. 12, 1936.*

Funeral Philosophy

"Everybody else does it this way," observes Rev. H. C. Jorgensen, Coulter, Iowa, as the chief reason given for the continuance of many of our barbaric funeral customs. His article on the above title is reprinted in *Lutheran Standard*, Columbus, Ohio, pages 2 and 3, and is well worth consideration.

FOR THE RALLY SERVICE

PRINTED or mimeographed copies of this service should be distributed to the membership by the young people, just prior to the opening of the service.

The service may begin with the usual opening invocation, musical selections, and hymn. Omit all trumpetings, "public auction atmosphere," as this is a spiritual service, to which those who need the message of salvation have been invited.

The responsive reading in the service might well be assigned to a young man with the right attitude toward life, as well as a good reading voice. After the responsive reading, there may be a suitable hymn, or choir selection, the offertory, and the sermon. The sermon should deal with spiritual attainments, rather than with physical problems of the church. We are told, "Seek ye first the Kingdom, and all these things shall be added unto you," and this is an

excellent opportunity to take the Lord at His word. The conclusion of the service should be as usual, with Benediction.

The Program

Usual opening.

Pastor: "Thou sendest forth thy Spirit,
They are created,
And thou renewest the face of the earth."

Members: "The world is too much with us,
Late and soon,
Getting and spending
We lay waste our powers."

Pastor: "Our needs in this time of stress, misunderstandings, lack of sympathy, speed, material glitter and endless noise, are spiritual. Man needs to renew his vital faith in the reality, the priority and the power of the Holy Spirit. That is the great secret of peace and

power for man today. To believe sincerely and wholeheartedly that trembling behind all the vesture of the material is the glorious and gracious reality of Spirit, the spirit in man and the Arch-Spirit of God, and to lay hold upon that POWER, here is mastery and salvation."

(Paul H. Krauss, in "Light for Today.")

Members: Grant us grace, Heavenly Father, to attend upon thy Word, and lay hold upon the power of the Holy Spirit.

Pastor: Through the grace of God, we are permitted to hear his word today, as presented in the Gospel of Luke, chapter 12, as taught by the Son of Man during his life on earth, and as taught by Him today. He is with us in spirit.

Members: The Son of Man is with us in spirit, even as the Holy Ghost.

(Reader goes to reading desk provided for him, and pastor should remain at lectern, and respond with membership.)

Luke 12:1—

Reader: Verse 1.

Members: Let me beware of hypocrisy.

Reader: Verse 2.

Members: All shall be known.

Reader: Verses 3, 4, 5.

Members: All shall be heard in the light; all shall be proclaimed. Let me fear him only who has power to judge me.

Reader: Verse 6.

Members: Not one is forgotten in the sight of God.

Reader: Verse 7.

Members: We are of more value than many sparrows.

Reader: Verses 8, 9.

Members: The Son of Man shall confess every faithful one before the angels of God, and deny all that deny Him.

Reader: Verses 10, 11, 12.

Members: The Holy Spirit shall teach me in every hour.

Reader: Verses 13, 14, and 15.

Members: Let me take heed, and keep myself from all covetousness. My life consisteth not in the things which I possess.

Reader: Verse 16.

Members: My efforts brought forth plentifully.

Reader: Verses 17, 18.

Members: Even as he of whom the Son of Man taught, we discard that which we have, and hasten to replace it with new, bigger and bigger things, believing that in *things* lies our protection against a future day.

Reader: Verse 19.

Members: I, too, say to my soul, thou hast much against a future day, so take thine ease.

Reader: Verse 20.

Members: So shall God say to me, "Thou foolish one, this night shall I require thy soul." Of what good are the *things* I have striven to possess?

Reader: Verse 21, 22, and 23.

Members: Be not anxious, what to wear, what to eat, LIFE is more than food, clothing, and possessions.

Reader: Verses 24, 25, and 26.

Members: I am not able to do that which is least, only as the will of God decrees, how then am I gaining anything by being anxious over the rest?

Reader: Verses 27, 28.

Members: O we of little faith.

Reader: Verses 29, 30.

Members: My Father in heaven knoweth what I have need of.

Reader: Verses 31 and 32.

Members: If I seek first the Kingdom of Heaven, all things needful will be added through the Father's good pleasure, even unto the Kingdom.

Reader: Verses 33 and 34.

Members: Where my treasure is, there is my heart also.

Reader: Verses 35, 36, 37, 38, 39, 40.

Members: Let me be ready also, for in an hour that I know not the Son of Man cometh.

Reader: Verses 41 through 48.

Members: To whomsoever much is given, much will be expected; to whomsoever much is entrusted, much will be asked.

Readers: Verses 49 through 57.

Members: How is it that we know how to interpret the earth and its signs, and that we know not how to stand by that which is right?

Reader: Verse 58.

Members: Heavenly Father, grant me grace to exercise all diligence to be quit of all that leads away from Thee, help all those present before Thee to stand firmly upon the Way that leads to the exercise of Thy will.

Pastor: (Consecrated prayer for power to carry out the spirit of the lesson just read.)

Hymn or Choir selection, and offertory.

Sermon by the pastor. ("Master, What Shall I Do to Be Saved?")

Hymn or Choir selection.

(Announcement of proposed undertakings of the membership during the coming months. This should be done in quiet, worshipful attitude, and if possible the names of complete church membership should be read, and number of possible new members and Sunday School additions included. New plans to be undertaken, with the spiritual progress of the Church in mind, should be announced. These announcements should end with a brief prayer.)

Hymn, and Benediction.

THE PULPIT

THE BEAUTIFUL GIFT

•ALVIN E. MAGARY

THREE is no desire more truly universal than the longing of all men for peace. When Jesus said, "Come unto me and ye shall find rest unto your souls," He appealed to the deepest and most constant need of man. It is true that we want money and fame and power and happiness; but as life goes on and one after another of the world's ostensible blessings are proven and found wanting, we come at last, in the wisdom of experience, to covet peace above all other blessings. Fortune may be a curse to us, love may be a torture, fame a mistress that drives us like slaves; even goodness itself may be a hard, narrow, and implacable thing. With all these gifts we may be like that rich young ruler who came to Christ, who had wealth, position, reputation and power, but who went away in sorrow because there was no peace in his heart.

How many houses there are that contain every comfort except comfort itself. The plans are made, the house is built, the world is drawn upon for things of beauty, money is lavished to make a home, and yet there is no home. In that house there are restful chairs but there is no rest; there are beautiful things but there is no beauty; there are all the evidences of success, but nothing of the secret of a happy, a contented, a peaceful home.

It is interesting to note that when Jesus was taking leave of His friends just before the crucifixion He promised them two things. The first was trouble and the second was peace. These men were going out to no easy life. They were warned that the world would hate them, that persecution, imprisonment, hunger and pain were to be their portion. Dark as the picture was, it was not exaggerated. "In the world ye shall have tribulation, but be of good cheer, for I have overcome the world. My peace I leave with you. Let not your heart be troubled, neither let it be afraid."

That legacy of peace was a strange gift from one like Jesus of Nazareth. Was ever a man's career more turbulent than His? Were there ever seven days in the life of any group of men less peaceful than the seven days during which he met these men in the upper room? They were days of controversy, of pursuit, of conspiracy, of betrayal, agony, arrest, trial

"And the peace of God, which passeth all understanding, shall guard your hearts and minds in Christ Jesus."—Phil. 4:7.

and final execution. Among all the chronicles of human activity there is no story more agitated, more full of suffering and tragedy than this. And yet in the midst of it, in the hour when His friend is betraying Him for thirty pieces of silver and He knows that He is to die the horrible death of the cross, He says, "Let not your heart be troubled. I give to you my peace."

We are not talking, then, of a life of sleepy security, nor of that surrender of our principles for the sake of a quiet life by which some men and women trade their integrity, nor of that philosophy of amiable neutrality by which some avoid the conflicts in which they ought to bear a part. We are talking of a gift of God so beautiful, so divine, that the grime of this world cannot soil it; so secure that all the schemes of human greed cannot take it from us.

This peace of God is no mere armistice between two periods of conflict, no brief cessation of warfare, no artificial reconciliation. It is a complete adjustment and harmony of life. We have all known brief times when the conflicts and rebellions of life seemed to recede into the background and leave us tranquil. Such times have come to us when we have sat in some quiet place, perhaps in the hour between daylight and dark, and have been filled with a sense of the beauty and peacefulness of the earth. Sometimes we have found these hours in the companionship of some friend. There are men and women who seem to surround themselves with an influence of tranquility. Thus have you and I found temporary peace in the companionship of a spirit that was choice unto our souls.

We have found such hours in the communion with the great souls of the past. That man who has neglected to cultivate acquaintance with friends of other lands and other centuries, who communicate with us through the medium of literature and art, has needlessly impoverished his life. There are times when music has this effect upon us and it seems as if all the ugliness of the world were suddenly swept away. Some of us have known such moments in the contemplation of certain great pictures. Many are the world-weary who

would give much for one hour, the memory of which might recur to reassure them that life can be a blessed thing.

But a moment or an hour or a day is not enough. The peace we want is a peace that shall go with us into the business, the conflicts and the battlefields of life. There is such a peace and it is available to all of us. It is that deep harmony of the heart that has made men and women able to praise God while they were being tortured on the rack. It is this abiding gift that enables the Apostle to write that though he may be persecuted and thrown down, he is neither forsaken nor destroyed, and that though there may be fears and fightings, the comfort of God abides with him.

It is not enough that we should know that blessings such as these have been enjoyed by men. We want to know how we can obtain them for ourselves. And to that end I would make a few suggestions.

There is a close relation between peace and perspective. The remark that weary men so often make, that they want to "get away from it" expresses a real need. When you go to the opera you do not want to sit within three feet of the kettledrums because you know that what may be beautiful music heard at a little distance is merely unpleasant noises unless the parts of it are so mingled that each bears its right relation to the whole. Life is like that. We need to see it steadily and see it whole, as Matthew Arnold suggested, and we cannot do it when we live as close to the worldly aspects of it as most of us do.

It is at this point that the church offers her gentle ministry to the harried souls of men and women. You have sometimes driven along these busy highways and have come to some quiet road that branches off, out of the rush of traffic. Along that way you go a mile or two, and over a little hill. There spread before you are green fields. The rumble of the highway seems far distant and it is as if you were in another world. I think of the Sabbath Day as a way off from the rumbling highways of a busy life, a way into which we must turn once in seven days for quietness and rest. Every age has its peculiar follies, and the folly of our time is the idea that man can live by activity alone. Yet in spite of the disregard of the day of rest that is prevalent among us, we have not quite robbed the Sunday of its characteristic hush, its special note and change of rhythm, of

which we are conscious as soon as we awake on the morning of that day. If one enters aright into the easily accessible mysteries of the Sabbath Day he will find a fellowship with God and man that will bring rest unto his soul.

The calm of these Sabbath hours is no mere doctrine of the theologian. It is as real and as effective as the cool water of a spring or the breeze of a summer afternoon. This quiet place set in the midst of the busy week, this way to stillness, to contemplation, to the thought of the vast and universal wisdom of God, brings us into a community of quest, the common confession of our common need, a communion and a fellowship that flood our lives with peace.

And this is but the doorway to the mystic life, and only in the mystic life can man find peace. The world can give us pleasure and the world can give us wealth, but the world never gave any man rest unto his soul. It is in the exercise of what our fathers called the means of grace, it is in that spiritual and meditative mood which is or ought to be the end in view of every service in the church, that men and women can be made to see that all things work together for good, that there is nothing to fear in life or death, that neither principalities nor powers nor height nor depth nor any other creature can separate us from that eternal and unchanging love that we call God.

If we are willing to receive the peace of God that passeth understanding, it will come to us. The influence of his present spirit will touch every part of our life. The shallow turbulence of worldly living and all the raging winds and obscuring mists of worldly perils and problems will not obscure the vision of that calm Master of mankind who comes across the troubled waters to every little ship where a welcoming faith is waiting to receive Him. It is because of this that the history of man, with all its sorrow and its sacrifices, is a beautiful thing, for since man first took up the burden and set out upon his earthly pilgrimage, he has walked with God. And since neighbor first met with neighbor in the communion of friendship and of need, no two or three have met together to lift their thoughts to the divine without the fulfillment of his promise, "There will I be in the midst of them."

"Peace I leave with you. My peace I give unto you."

"The peace of God which passeth all understanding shall possess your hearts and minds."

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THE IDIOTY OF ALTRUISM

• HARRY W. STAVER

HERE is an economic urge in our human nature which must be taken into account in every effective appeal for a man's loyalty and life. We, who preach had better reckon with that fact. The strange reasoning which insists that the righteous must not think of rewards nor a Christian of compensation is as empty of results as it is idiotic in logic. Every individual who has "left all and followed" Jesus, and every person who contemplates such a course, has a right to ask: "What shall we have?"

The Children of Darkness

It is the word of the Master, himself, which declares that "the children of darkness are wiser than the children of light." Nowhere is that saying of our Lord truer than in the realm of promised rewards. "The children of darkness" know that men are always interested in what they may get out of their devotion. They utilize the "economic urge" that is in men. They give to men an engaging and attractive motive for working the works of darkness. It is not a question at all that "the children of darkness" make promises that are never fulfilled. The point is that they take advantage of the profit motive and have an alluring answer for everyone who asks: "What shall we have?" They emphasize the compensation, not the consequence. It is ever the procedure of the chief "child of darkness," according to the temptation account of Jesus, to take men up into the "high mountain" and to show them "all the kingdoms of the world and the glory of them" and to say: "All these will I give thee if thou wilt fall down and worship me." What evil offers is always painted in radiant colors, not in dull pigments.

The Children of Light

How do "the children of light" do? They argue with men to "do good for goodness' sake." They portray the religion and service they would have men undertake in terms of utter self-denial and abject renunciation which only succeed in turning men away from it. They do not make the rewards of goodness radiant. To picture religion only in the language of pain and crosses and suffering is to make religion a morbid business with which no healthy souled man will have anything to do. If that is the sort of reward religion offers men for their loyalty and life, we may not wonder if they hesitate or refuse to embrace it. If all religion has to extend is contrary to the instinct in man which seeks happiness and flees from hurt, then religion has a sorry chance to win men's allegiance. And I, at least, protest that we stop handling the glorious Gospel of our God in that fashion.

"Peter said unto Jesus: Lord, we have left all and followed thee. What, then, shall we have?" Matt. 19:27.

Roger Babson, in one of his books, writes "History shows that the churches have prospered when they have given a motive for man to be religious." We, who boast ourselves "the children of light," might learn something from that. Men respond to a sufficient motive. Every movement of any consequence, and some of no value, have rallied their forces and wrought their achievements because they have fired men with a vision of reward. Is the church, in its preaching and program, giving men of today any real motive "to be religious?"

The Master's Method

When Jesus preached to men, he always spoke in terms of the reward. He "knew what was in men" and he utilized that knowledge. One reads the Beatitudes, the Parables, the other teachings of the Master and always Jesus seems to be telling men what they shall have. When Peter put his question, Jesus did not say to him: "Now, Peter, you ought not to ask such a question. You should be glad to give up everything for the sake of giving it up." No, Jesus answered: "Anyone who has given up houses or lands or brothers or sisters or father or mother for my sake will receive many fold and shall inherit eternal life." He summons men to give themselves and their substance, not because "God loveth a cheerful giver," but because of what men will get out of it—"Give and it shall be given unto you, good measure, heaped up, pressed down and running over." He calls men to follow him in the paths of righteousness and venturesome living, and that call contains the promise of rich rewards and triumphant gain.

The leadership of our Lord looks ever in the direction of rewards, yet it never denies the rigors of the way to those rewards. His teaching is full of anticipation and radiant assurance and glorious promise, but He does not cloak the condition on which these rest. The Master knew, and we ought to know also, that it is not necessary in order to make a motive attractive to make the way easy. Men are not afraid of the cost if they are persuaded the end is worth it. Men will "endure the cross, despising the shame" and the suffering of it, if they are enabled to see "the glory" set before them.

The day is here when we must have done with the idiocy of sheer altruism, and preach the Gospel after the method of the Master in the light of the question men always ask, "What, then shall we have?" How, otherwise, can we hope to "shake the elements in man's being into a new alignment" for Christ and His Church?

NOTES OF CERTAINTY

• GEORGE DIXON GREER

IF ONE were compelled to describe in a single word the state of the modern world, the best summarizing term he could find would be, not a "big" word, but a mono-syllable: FEAR! Dictators, industrial leaders, militarist and naval expert, statesman, working-man, and non-worker, are one and all afraid.

Modern Notes of Uncertainty

All are afraid because the foundations of life seem to be slipping away. The man out of work fears that he may never work again; no one can give him anything but an uncertain hope that better times are "just around the corner." The man at work fears that he may lose his job; he knows others who have been let go after years of faithful service. Those who have wealth find their pleasure in it much diluted by the fear that the wealth they have shall be taken away from them. Those who are in debt fear that they shall never be able to pay, and the creditor is tormented with similar fear that what is his due shall never be forthcoming.

Nations fear each other and are at present engaged in the maddest armament race of all history, each hoping to keep out of war, but at the same time preparing for it with feverish haste. The League of Nations is being wrecked by fear, the fear that any nation acting friendly toward the rest of the world might be placed at a disadvantage.

The young men and women who are completing their college work fear that they shall be thrown upon a world that neither wants nor needs them.

Fear has become so widespread that people have become afraid of life itself. Perhaps this is a wholesome sign. This may be a beacon of hope arising from the sorry state of affairs. All our modern fears are but the aftermath of our blind enthusiasms of a few years ago, those hectic years when all were victimized by slogans. "Poverty ended forever," "a world safe for democracy," "a war to end war;" we believed these and then, as each proved false, we turned to doubt. Each voice clamoring for our attention seemed but to add to the uncertainty.

Most tragic of all the church became uncertain and through the Gospel trumpet sounded notes that, but the more, confused the perplexed world. As preachers we seemed at times to forget the

Certainties of Our Religion

As man-made panaceas for the ills of the world were broadcast from the pulpit the pews became more empty with each succeeding year.

["If the trumpet give an uncertain sound, who shall prepare himself to the battle."—I. Cor. 14:8.]

Instead of the certain sounds of the eternal Gospel, hungry-hearted, disillusioned men and women were treated to the beautiful rhetoric of another uncertain scheme.

At last the awakening has come! The spirit of God has succeeded in once again impressing upon the mind of the church that her task is the propagation of the unchanging Gospel, the Gospel that fits so adequately every changing human scene.

The certainties of our Christian heritage are not a few, but among them there are three that we dare to fail continually to emphasize, for when we do the whole world suffers as it is suffering now. The certain sound of the Gospel trumpet is not one of political change! In spite of its puerile naivete, we hear continually of the necessity of political change and the glories that shall follow such change. Among us are the fascists and the communists, the conservatives and the radicals, each believing that his way is the best way. No governmental system will ever work for the best interests of human kind unless it is based on righteousness. Righteous government is good government. We accept democracy because we feel that it gives better opportunity for righteousness in administering human affairs.

Another note of uncertainty is that sounded by the professional reformers. While it may be possible to curb crime by law it is not possible to enforce the command of Jesus: "Love thy neighbor." It is at times difficult to understand how certain groups ever expect to enforce Christian ethics upon a society composed of non-Christians.

We have said that there are three great certainties that we must never forget. First of all, and we state it axiomatically:

Man Without God Is Lost

No matter what he has achieved or what he has accumulated he is a lost man. He is lost in the sense that he does not know where he is going; he is merely groping his way through life according to some formula that he has learned, possibly from some teacher also lost in the maze of life. Life begins with spiritual birth. That is why the great Apostle said: "If any man be in Christ he is a new creature." What happens when the consciousness of God is lost can best be seen by a glance at the world of today. Human life can be filled with everything that the world offers and yet be insipid because God has been left out. The deeper longings of the soul can never be satisfied with better food or clothes needful though they be. Education without God but sharpens

the edge of human dissatisfactions. That man needs God cannot be too strongly nor too frequently made the subject of the church's message to the world. When this sense of need is reawakened in the soul the Gospel trumpet sounds another clear ringing note:

Christ Can Lead Any Man to God

Such was His sole purpose in coming into the world. How does He do it? We know only in part. It is here that we are confronted with the mystic element in the Gospel. It is here that once more the principle of faith must be brought into operation. Man finds God through and by faith in Jesus Christ. As the soul of man via repentance, confession, and trust, reaches out after God, God Himself reaches out for that soul and contact is soon made. When men are led to believe in its possibility they have little difficulty in finding its reality. Jesus was primarily a saver of souls, not a political reformer; He sought to establish the Kingdom of God on earth by bringing it into the souls of men. The revolution He

taught was spiritual in nature, never carnal. It was He who gave us the great practical philosophy of daily life, the third great certainty:

First—The Kingdom—Then Other Things

Spiritual living, according to Jesus, was the prerequisite to successful handling of life's daily problems. How simple are many of our problems when we approach them by way of this simple, though profound, philosophy of the Gospel! It is unthinkable that Jesus should have any difficulty feeding the hungry, when their hunger was caused by a surplus of food-stuffs in the land. How quickly the spirit of Jesus would deal with the disputes between capital and labor. What international problem is there that would not yield to the Christian spirit?

It is ever the man who seeks the kingdom of God first who remains sane when others go mad, who is strong when others are weak, who is victorious when others are burdened with a sense of defeat, who really lives while others just exist!

JUNIOR PULPIT

HIDE-BOUND

• J. VICTOR HOWEY

I have just finished reading a book describing some incidents in the lives of early settlers of Pictou, Nova Scotia. One of these incidents has persistently returned to mind because it is such an exact parallel to a spiritual experience with which, alas, too many of us are all too familiar.

One winter, following an almost complete destruction of the settlers' crops and potatoes, there was very real danger of a famine in the little colony.

During February, when the weather was desperately cold, two young men decided to go in search of moose. Just at dusk they succeeded in securing a very large one. He was quickly skinned and the meat cut into pieces small enough to be handled well.

It being quite late and the men being very tired after their day's tramping, a fire was made, and a good meal of moose steak cooked to add to the bread and fish they had brought along.

The meal over, and the fire replenished, the two lay down to rest, but not until they had made a bed of boughs for their dogs. Each man had two blankets, but they soon found these were not sufficient to keep them comfortable.

A bright thought struck the elder man. He would wrap himself in the moose skin and let

the younger man have all the blankets. He was just about to carry out this plan when the dogs began to complain, so it was decided that both men would roll up in the moose skin and cover the dogs with the blankets. This was done, and soon all were comfortably asleep.

Morning came. The men wakened, but not to rise, for the frost had set the green hide and was contracting it so that they could scarcely move. They puffed and strained, but it was no use. They were caught.

Isn't that just what happens to us very often in life as we seek more of life's comforts? They get such a grip on us that we cannot get away from their control—at least not by our own efforts.

Well, you ask, did they die there? No. The dogs were called, and, persuaded that the moose hide was an enemy with which their masters were struggling, they set about to free them. In due time they succeeded.

Here again we have the great parallel that there is One who recognizes our enemies and is able to remove them.

In case you should care to read the whole book, I'll give you name and author: "Rob McNab, a Story of Old Pictou," by Frank Baird.

GOAL POSTS

Psalm 23.

(Questions may be addressed to member of junior division who has been called to the plat-

form or to any member of the division at random. No coaching on questions and answers should be given. Accept natural answers of juniors, but continue questions until you secure answer you desire.)

Some of us think that goal posts exist only in games and play. Others of us have learned that all of life has its goal posts, and while many of us do not score on every occasion, and some never score, the important thing is that we *try* to play the game of life according to the rules, and try to win.

Here are a few questions that will help us to see the point:

1. Why do you study your lessons each day? (Speaker repeat answer as goal to endeavor.)

2. Why do you want new clothing off and on?

3. Why do you eat?

4. Why does your father work?

5. What does your mother do, and why?

6. Where do you go when you get through with your work at school?

7. To whom do you go when things don't go so well?

8: What do you do when you actually need help?

In the last three questions, we find some of the real facts of life, and most any of us would give the same answer. We all look forward to "going home" when the day's work is over. Yes, we look for "Mother" about the first thing when we reach home, and if the day has been a little off, Mother is the one sure source of comfort and help. She is the goal of your natural desire to get home as fast as you can.

Now, let us look at the last question again. Suppose you have a great joy, or a great sorrow come to you or your home, what do you do? Yes, you go to God in prayer, the natural thing for all of us, young and old. As we think of these things we all know, doesn't it seem perfectly natural also that we should cherish and support the happiness and welfare of the home, in every way that we can, just as we support the team in any game? And the Church, where we go to learn about God and His love for us, where we go to leave our burdens of worry and sorrow, doesn't it seem natural that we should "play the game square" there too, be there regularly, be there on time, obey the rules, and take part in every part of it so it will be here when we most need it?

The Bible, often called the Book of Life, contains a psalm which some of us like to call the Psalm of Life, because it tells us so many things about ourselves and God's care of us in our effort to reach the real goal. There are only six short verses, and many of you know it without looking at the book, but let us read it. (Call on juniors to read one verse at a time.)

LESSONS FOR TODAY

"And Jesus increased in wisdom and stature, and in favor with God and man." Luke 2:52.

Our schools of today, with all their wonderful equipment and well-trained teachers, and our Churches and Sunday School departments, should turn out boys and girls who measure up to the pattern or idea of what a real boy or girl should be.

Is this always true? (Allow for as many answers as you can elicit.) I wonder why so many boys and girls fall short of what is expected of them? Can you tell me? Yes, all these things help to lose the game, or hinder the boy or girl from scoring. Some have not the ability, others don't know how to use the ability they have, because of lack of direction. They miss the point. Some think they are doing someone else a favor, if they stick to the rules and finish with the rest. Some parents are to blame when a child loses out, because they do not start him out right.

But even so, don't let's put the blame on others, let's accept the blame ourselves, when we lose out, just as we would accept the applause ourselves, if we happened to win. It is not hard to win, when everyone is pushing us ahead, from Mother and Dad and the family at home, to teachers and playmates and classmates; but, it requires some real grit to win when we don't have anyone to push us along, when we have to get a toe or hand hold here and there and pull ourselves forward, and then get a new hold for another upward pull. That is the kind of game that shows what is in us.

There is in our lesson for today a great story about the Child Jesus, when he was twelve years old. Probably some of us know it, and can tell it. (Allow for story if anyone volunteers.) Yes, we see him accompanying his parents to the city on a special mission, but we don't see him standing about, waiting for his mother to find an opening for him. His mother misses him, when she is ready to start home, but she thinks he may have gone on ahead with the other members of the family. When after a day's journey, they caught up with the others and did not find him, they turned back to look for him. They found him, of course, but they looked many other places first. His answer is something for us to remember, because he kept in mind what he was here for. He knew what the lesson before him meant to those about him, to the whole world, to you and to me, and he stuck right to the job. Yes, he knew his mother was grieved, but he knew she would forgive him for doing the right thing.

Let's get this fixed in our minds, and quit blaming our teachers, mothers, and everybody else for losing out, let's just put the blame where it belongs, on ourselves. Then let's make up our minds definitely that we, too, "must be about our father's business," because

we are children of God, to whom he looks to make the world the kind of place he has in mind. Let's commit to memory the answer Jesus gave his mother, when she told him how she had worried, and let's bring it back to mind every time we are about to *quit on the job*.

THAT SECOND WIND

Luke 5:4.

What do we mean by the expression, "he got his second wind?" (Allow for ample reply, as many as possible.) Some of us know from first hand experience, I see, and the rest will find out sometime. Anyone who has actually tried hard to do something, and has found himself getting tired or discouraged, but instead of giving up, just goes after it again, is a good example of this experience.

In the fifth chapter of Luke is a story we should know for our own good, and this is a good time to learn it. We are getting ready for a Sunday School Rally in a few weeks, and this story will illustrate for us what is necessary for us to do in order to accomplish our goal. Let us find it, and read the story first hand. (Call on Juniors to read verses 1 to 11.)

These fishermen had done just as many of us did through the summer, we got tired of going on with the same program, so we just pulled ourselves to shore and quit. Some of us didn't even bother washing our nets, did we? We just quit, without even telling the Sunday School teacher or the preacher that we got tired. Instead of setting things in order to begin again later, we just left, thought someone else would do it, or probably didn't think at all.

It doesn't make much difference what our work is from day to day, if we forget God, and depend entirely on ourselves, we're going to get tired and discouraged and lose out. It doesn't make much difference what section of the Sunday School or Church you work in, the work must be done in partnership with God, if we are to get anywhere. We may fish and fish and fish, without God the net will still be empty. With God as partner and adviser, we'll have our hands full in taking care of the catch.

Now, when you accept your assignment in the plans for the Rally this fall, just remember the points of this story. If you happen to run into some rough water, or pull up an empty net several times, don't run for cover. Just stop and taken an inventory, and find out whether you are working in partnership with God. If you are, your worries will stop, because you will be too busy taking care of the catch. Let me suggest that you read this story over several times in the next week, so you will become thoroughly familiar with the "rules for winning." When God is a passenger in your boat, and you follow His directions, you'll win.

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• WILLIAM J. HART

Winning Qualities

Phil. 3:13. "With my eyes fixed on the goal I push on to secure the prize." (Weymouth).

"What two qualities are most likely to ensure to a young man success in his career?" This was the question which *The British Weekly* placed before its readers in one of its weekly competitions. Many were the replies, and quite different were the answers given. Several of them, however, mentioned "adaptability" as being a leading quality. The replies from the women differed somewhat from those of men, and stressed features to which men did not give so much attention. Some of the qualities listed by women are these: "uprightness and steadfastness;" "civility;" "a courteous personality;" "a genial personality." One woman said that "a genial manner goes a long way towards success."

An unusually large number of men entered into the spirit of this competition. These are among the things they said contribute to success:

"An unshakable integrity, and a fixed determination to permit nothing to interrupt the time set apart for necessary study."

"Good general health and good general capacity."

"Enterprise and common sense."

"Strong self-control."

"Personality and reliability."

"A passion for work."

"Humility, or willingness to accept life's discipline; and courage to perform life's duties."

The editor awarded the prize to a man who gave the answer, "Faith and Perseverance." This was characterized as being "an admirable choice."

These answers, in their variety, coming from both men and women, indicate what a great circle of readers regard as being the most important things in life for a young man to cultivate. Therefore they are worthy of careful attention on the part of youth.

Indian Honesty

1 Cor. 13:7. "Ye should do that which is honest."

Becky Hawks, full-blooded Cherokee, walked into the store of Roy Lee, a merchant of Stillwell, Okla., and laid down on the counter \$13.95, and said: "I got tea kettle, cross-cut saw, bridle fifteen years ago." An inspection of old books verified the account. The old woman recently received a check for some land which had been condemned for a road; and now, having the means, she settled her long-standing bill.

Ideas

Job 4:13. "In thoughts from the visions."

Not long ago, in Pittsburgh, they dedicated a memorial to a boy who had ideas. His name isn't so important, though you'd recognize it if you heard it. The important thing about this boy, and the man he grew to be, was the fact that he blossomed ideas as a horse-chestnut tree blossoms bouquets. When he was fifteen, he blossomed an idea for a rotary engine—this was seventy-five years ago—and built it. A few years later he saw laborers struggling and grunting and heaving for hours to get a freight car back onto a track. "That's wrong," he said. "Now with a device like this—" He blossomed an idea for a "frog," a pair of angling rails over which the off-the-track car could be pulled back on by its own engine. What's more, he built a "frog," organized a company to manufacture it, sold it to the railroads. In the half-century that followed he had literally hundreds of ideas, all brought to his busy brain by things he saw. He followed up his ideas, and when he died recently he had a company of 60,000 employees working with him!—*The American Boy.*

Baseballs and Hearts

Job 1:8. "Hast thou considered my servant . . . a perfect and an upright man, one that feareth God?"

Said "Babe" Ruth, the famous ball player, in *The American Magazine*:

"Most of the people who have really counted in life were not famous. Nobody ever heard of them—except those who knew and loved them. I knew an old priest once. His hair was white, his face shone. I have written my name on thousands and thousands of baseballs in my life. The old priest wrote his name on just a few simple hearts. How I envy him. He was not trying to please a crowd. He was merely trying to please his own immortal soul. So fame never came to him.

"I am listed as a famous home-runner, yet beside that obscure priest, who was so good and so wise, I never got to first base."

Followers and Leaders

Isa. 55:4. "Behold, I have given him for a . . . leader . . . to the people."

Having won national fame in America's favorite game of baseball, "Babe" Ruth summed up much of his experience and thought in this paragraph:

"I've heard people say that the trouble with the world is that we haven't enough great leaders. I think we haven't enough great followers. I have stood side by side with

great thinkers—surgeons, engineers, economists; men who deserve a great following—and have heard the crowd cheer me instead. In each case most of the crowd didn't know the names of my companions and didn't care. That has happened in public gatherings which had nothing to do with baseball."—*The American Magazine*.

"Seem as Religious as You Are"

I Tim. 6:13. "Witnessed a good confession."

A generation ago the principal of one of our leading boys' schools addressed a group of freshmen entering Harvard and, in effect, said: "If I were speaking on any other campus I probably would not say what I am going to say to you. But I know Harvard. I am a Harvard man myself and I understand the sophisticated atmosphere into which you freshmen are now venturing, so that while on any other campus I might say to you, Be as religious as you seem, I now say to you, Seem as religious as you are."—*Harry Emerson Fosdick in "The Power to See It Through," p. 162 (Harpers)*.

Strain and Staunchness

Matt. 13:6. "Because they had no root."

Every summer when I go up to my Maine Island I find some trees that have blown down—too many branches above ground and not enough rootage below ground. And every fall when I come back to New York I find some lives that have broken down for the same reason—too much strain, not enough staunchness; too much modern life, not enough deep religion. Some of you who are not conventionally religious but who do care about the moral welfare of this nation may well listen to John Ruskin on the downfall of Venice. "The decline," he says, "of her political prosperity was exactly coincident with that of domestic and individual religion." Just so! What about the church in your house?—*Dr. Harry Emerson Fosdick on "Family Religion" in "The Power to See It Through."*

"Do It the Right Way"

Gen. 28:48. "In the right way."

I am writing this message up in the White Mountains. This morning I walked into the railroad station of this tiny mountain village and made some inquiries about trains. While the station agent was looking up time-tables, my eye was arrested by a large printed motto on the wall: "I WILL DO IT THE RIGHT WAY." Under the heading some rules or suggestions were given that concerned the working of that motto.

"That is a wonderful motto," I commented.

"Yes," answered the agent, "and it works." He went on to tell me how it worked. I was informed that every employee on that road was instructed to memorize that motto and to

apply it to every task that was assigned to him.

"The men like the motto. They use it, and that is why we rarely have a wreck on our road. Wrecks grow out of some one doing something the wrong way." In philosophical mood, he added, "And I guess it is so in life: We make wrecks of our lives unless we learn early to do things the right way."—*The Boys' World*.

The Swimming Squirrel

Heb. 11:27. "Like one who saw . . . he never finched." (Moffatt.)

Returning from an afternoon's fishing trip, our attention was attracted by a curious floating object. We drew near, and found it to be a dead black squirrel, which had tried to swim the lake, and had given out within a few hundred feet of shore. Its gorgeous bushy black tail was floating high and dry above the water.

This tragedy of wild life touched me deeply. But I exulted in the long, long swim—far more than a mile—that the animal had made from the farther shore; and that it died with head toward land.

If defeat ever overcomes one of us, may it be with head toward the goal, and with our spirit's plume high. It matters less that we die, than how we die.—*W. T. Ellis*.

Who Built the Church?

Psa. 127:1. "Except the Lord build the house, they labor in vain that build it."

Who built the Church?

"We built the Church," said the Laborers. "With our shovels we dug the dirt for the foundation. On our shoulders we carried hods of brick and hods of mortar; on our shoulders we have borne the Church."

"We built the Church," said the Artisans. "We laid the bricks skillfully into a straight wall, with true corners, fine and tall. We fitted beams and fastened wires and pipes into their rightful places: with our hands we built the Church.

"We built the Church."

"I built the Church," said the Superintendent of Works. "I supervised each step of the construction. I measured the proper mix of the cement. I watched the delivery of the bricks, and their laying. I saw that each pipe and each wire was placed correctly at the proper time. I managed the men, that no group impeded the progress of another group: with my eyes I watched over it all.

"I built the Church."

"I built the Church," said the Contractor. "I estimated the needs and the cost of each part. I saw that materials selected fulfilled the specifications for each integral unit. I forwarded the money for paying the men and for materials. I furnished the large tools for the con-

struction: with my knowledge of building and of men, I built the Church.

"I built the Church."

"I built the Church," said the Architect. "With my mind's eye I visualized the needs for the building. I blended and fitted together the spaces and the rooms required for the many uses of the Church. I fitted these upon the given site. I harmonized the architecture with the surroundings. I planned the coloring and the ornamentation of the whole: with my artistic vision I built the Church.

"I built the Church."

"We built the Church," said the Church Membership. "Twas our growing activities required it. Twas our children's religious welfare demanded it. Beside the schoolhouse of present-day convenience, their need for a proper House of Worship reached to the faith of our hearts and the strings of our purse. With our enthusiasm we have encouraged, and with the dedication of our wealth we have accomplished the funds necessary for its erection; with our determination and zeal we have built the Church.

"We built the Church."

Who built the Church?

Amid his Church Membership stands the Servant of God. He studied to meet their spiritual needs by day, and bore their burdens on his heart in prayer by night. He instructed their children and comforted their saints. He called their wandering members to repentance . . . He taught them to pray, to sing, to worship God, to help their fellow men, to play. He instructed them in the use of God's Portion of their income. By example he taught them to live simply, that there might be time to worship God, and means to build His Church.

Who built the Church?

Except Jehovah build the House, they labor in vain who build it.—*Mrs. Leslie Werner.*

"Commended for Public Service"

Matt. 5:47. "What do ye more than others?"

Taxi drivers who risk their lives in apprehending criminals or preventing holdups and suicides have hitherto had scant recognition from the police. Recently, however, Mayor LaGuardia of New York City has inaugurated the policy of rewarding cab drivers who perform public-spirited acts with a green and gold breast bar, and a special license bearing the words, "Commended for Public Service." Seventy drivers were selected to be the recipients of the new honor, and others will be added whenever their services merit it.—*N. Y. Herald-Tribune.*

Stalled Car Needs a Master Mechanic

Gen. 30:27. "I have learned by experience."

The headmaster of a preparatory school told me once of how in a religious meeting one of the students got up and related this experience:

Toward the end of the spring term this student brought an automobile to school for a few weeks. One Saturday morning he persuaded several of the boys to help him wash it, and then they started to town. After they had gone a short distance the machine stopped.

"I found," he said, "that washing the outside of the car was not enough, and that when I got in trouble what I needed was a master-mechanic."

A highly polished car will stall as dead at the roadside as one covered with mud.—*Earl L. Douglass, D. D.*

"Unemployables" Work in Own Factory

John 5:17. "So I work too." (Moffatt.)

"Sorry, but we're hiring only young men." So said brisk men behind grated windows in employment offices at Kansas City's factories and machine shops. (In other American cities hiring functionaries had said the same, sometimes omitting the "sorry.") But members of the Jefferson School Fathers' Club were not to be beaten by birthdays, nor embittered by doles. They decided that, if no established factory would take them, they would start one of their own. Some friends who could not find the word "unemployable" in the dictionary of industry furnished a grub stake. Soon the factory was running and turning out hundreds of rubber mats made of old automobile tires. A line of furniture was soon added, with the result that recent production figures include 1,500 lawn chairs, 2,000 ironing boards, 2,500 dolls designed for doorstops. Orders have been taken for 200,000 toy motor cars and 50,000 wire doorstops. A living wage is paid, but the factory is a non-profit organization, so that more orders mean more employment for "unemployables."—*T. Otto Nall.*

Public Welfare to Gain from Newspaper Profits

Eccl. 1:3. "What profit hath a man of all his labor which he taketh under the sun?"

Frank E. Gannet, publisher of nineteen newspapers in fourteen cities, has an idea that is rank heresy to many an owner, whether magnate of a chain of dailies or proprietor-printer of a small-town weekly. The strange doctrine is that the profits of the newspaper should be devoted to public welfare rather than to the bank account or far-flung real estate possessions of the publisher. Accordingly, Mr. Gannet has announced the formation of a foundation to distribute at least seventy-five per cent of his chain's net income for "public charitable, educational, and general philanthropic purposes." This organization, which is to carry on after the death of the founder, is to prevent the piling up of fortunes for any individual or group. (Much of the stock in Gannet papers is now owned by workers and executives.) While the "greatest

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Woman is mentioned 432 times.

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Jerusalem, 798 times.

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latitude" will be given the board of directors in distributing funds, it is understood that the profits will go first toward the welfare of the people in the territories served by the papers. —T. Otto Nall.

Supreme Issues of Life

Luke 12:30. "But God said unto him . . ."

Life does not consist of the things that one possesses. On the contrary, one may "own the whole world" and still "lose all that life means." The most "foolish" of all characters described in the New Testament is the man who had such an abundance of "goods" that he had to tear down his barns and storehouses and build new ones on a grander scale, but who in the midst of his swollen estate never once thought of the welfare of his soul. At the moment when his outward expansion had reached its pinnacle he found himself face to face with the supreme issues of life, and there he was with no inward resources to meet it. "Thou fool," came the echo across the spaces, "thou hast everything except the one thing that matters—thou hast no richness of life toward God."

That significant parable tells the whole story. That is Christ's estimate of the value of life. Other things *count*, no doubt. Houses and lands are "good" to own and to possess. But only one thing is *absolutely good* in the estimation of Jesus, and that is "to win life" to "possess one's soul!"—Rufus Jones in "Testimony of the Soul."

CHURCH AND SOCIETY

• J. J. PHELAN

Professional Peacemaking

Matt. 5:9. Blessed are the peacemakers.

And hearing some of the "peacemakers," "mediators," "arbiters" and "conciliators" on both sides in a recent strike—we felt "stumped." Did they come to incite to more fight, or where they just marking time at so much *per?* Jesus was never a "professional" peacemaker. He had respect for both property and human rights, and in their proper balance. He, who worked at a Carpenter's bench—a respecter of personality—would better solve a labor strike, than any swivel-chair recluse, "walking delegate" or agent of big business. We'd like an invitation to His "adjustment case." There would be no mental reservation, evasiveness nor trickery in His Peace Conference. All stock arguments would probably be heard—then destroyed. All hands would then start from scratch—the common denominator would be an *ethical* honesty in human relations.

A Labor Day Parable

Luke 10:30-37. "A certain man went down from Jerusalem. . . ."

The Parable of the Good Samaritan may well be termed, The Three Philosophies of Life. 1. The Robber Philosophy of Greed, Graft and Grab—in a sentence, "What's yours is mine." 2. The Selfish Philosophy of Vested Rights, Interests and Privileges—"What's mine is my own." 3. The Unselfish and Christian Principle—"What's mine is yours, and at your service." Only 200 words in answer to "Who is my neighbor?" But for clarity of thought, intensity of feeling, directness and universality of application—just where could you find a more apt and inclusive illustration of the various philosophies which motivate men today? The words of Jesus are cut gems.

Mote and Beam in 1935

Jno. 21:21-22. "Master, what about him? . . . You follow me."

It is quite the mode now to denounce, both privately and publicly, the piratical rich, crooked politician and social sinner! But are we motivated solely with an undying love and zeal for the spread of "pure and undefiled religion?" Or, are there many mingled motives here, such as inherent selfishness, desire to be with the crowd, a convenient defense-mechanism to smoke-screen our own short-comings and sins, and the clever resort to win approval and praise of our own select group? The Pharisees vigorously denounced the sins of others—much more than their own. They have many descendants. Are many Christians now trying to make amends for their previous indifference to the "social note" in Christ's message?

The Spiritual Clinic

Pr. 11:30. "He that winneth souls is wise."

A few problems in pastoral guidance: increase of half-baked "superiority" and "inferiority-complex" jargon; refusal to cooperate with scientific religious and social trends; delayed, unprepared and poorly informed marriages; increase of drinking by women and young people (one-fourth to one-half) in public places; adolescent noncommittals in moral and religious adventure; general effect of an economic defeatism; breakdown of confidence in political and community leadership; popularization of the "bizarre" and questionable in morals and conduct; unrelated social work and service to a definite social theology, emotion and objective often noted in substitutionary forms of Christianity. How is an average church and pastor able to cope with the rise of movements (humanism, intellectualism, liberalism and self-culture) which are capturing the imagination of many thoughtful persons within the church? Pray for our ministers.

The Divine Powerhouse
Luke 4:18. "To set the down-trodden at liberty."

Why so much social activity and community welfare work among forces *outside* of the church? Is it generally known that the altruistic impulse and vision for social service received its greatest start *within* the church? Why have we lost it? Is the social program of the various denominations too *comprehensive* and *complicated* for an average church to execute? Do we lack the *vision, power and skill* to enlist church and community in a Christian cooperative enterprise? Again, did Christ expect his followers to be sufficiently informed and equipped to help the social mass anyway? Why not sponsor or give support to community centers, organizations for neighborhood work and forums to act as a clearing house for the discussion of rapidly-accuring and largely, unsettled community

problems? Or shall we pass over such work to *anti-social* and *anti-religious* forces? Sooner or later, the Church must answer these questions.

A Labor Day Task
Ephes. 4:13. "Till we all come into the unity of faith . . . a perfect man."

Youth all through his school years has had his "Problems" to solve, mainly from textbooks. Today, we want to give him another—he will have to meet it. We hope he is more successful than his elders, for they have been a long time at it, and we regret to state have largely failed. "How can the teachings of a *traditional supernaturalism*, the principles of *democratic self-realization*, and a *scientific pragmatism* be unified into a program of **HUMAN WELFARE?**" We offer no "Cash Prizes," but a right answer will solve the major problems of the 20th Century.

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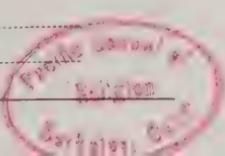
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BOOK REVIEWS

• I. J. SWANSON, D. D.

HOW TO USE THE BIBLE

By John W. Coutts, D. D. Cokesbury Press. 95 pp.
Paper covers. 50 cents.

This is an unpretentious and inexpensive book, but do not pass it by on that account, because it contains literary and spiritual riches. The chapter headings indicate its scope: 1. Why should we read the Bible? 2. God's ways of speaking to us. 3. How God speaks through "events." 4. How God speaks through inspired men. 5. How God speaks through His Son: the grace of our Lord Jesus Christ. 6. How God speaks through lives inspired by the living Christ. 7. How God speaks through "picture writings" in a time of trouble. Dr. Coutts describes "picture writing" as "using highly imaginative descriptions of visions or pictures of impending events in order to bring home to the people the Word of God at that particular time. Such "picture writing" is found in passages in Daniel, Ezekiel, Joel, and especially in Revelation. Suggestions for reading are appended to chapters 2, 3, 4, 5, 6 and 7, by the Rev. W. M. Wightman, B. D. Preachers will find also good sermon-stuff in this book.

KIERKEGAARD: HIS LIFE AND THOUGHT

By E. L. Allen, M. A., Ph. D., Sometime Lecturer in Philosophy in the University of Hong Kong. Harpers. 210 pp. \$2.00.

A biography and writings of the Danish forerunner of Barth and Brunner. He lived and wrote in the 19th century. His philosophical and theological thought and its influence upon Danish, French and German scholars, is traced by Dr. Allen, carefully and illuminatingly in this volume; and he adds a discerning psychographical biography of Kierkegaard. Dr. Allen regards him as one of the leading theological and philosophical scholars of last century. On the Continent of Europe, he is acclaimed by philosophers like Heidegger and Jasper, theologians like Barth and Hirsch (though holding opposite views), and by men of letters like Unamuno. Since such distinguished scholars and men of letters, and especially because of the present vogue of Kierkegaard's philosophy and theology, this book is important for Americans interested in these questions. Kierkegaard was opposed to Hegelianism, because of its emphasis upon reason, and because he could not agree with Hegel's philosophy of history. He maintained, against Hegelianism, that there is a qualitative difference between Christianity and the other historic religious faiths. He urged the necessity for everyone to live in right relations with God. His teaching and influence resulted in a great historic revival in Denmark.

Dr. Allen gives in the first part of this book a psychographical explanation of the temperament and rebellious thinking of Kierkegaard, and the futility of much of his life, outside of his works on philosophy and theology. He details Kierkegaard's system of philosophy; his teaching on the religion of immanence; and of his views on Christianity.

THE CHURCH THROUGH HALF A CENTURY

Essays in Honor of William Adams Brown, by Former Students. Edited by Henry P. Van Dusen and Samuel McCrea Cawert. Scribner's. 426 pp. \$3.00. A Religious Book Club Selection.

A great, and greatly deserved, tribute to Dr. William Adams Brown, by eighteen of his former students, on the occasion of his retirement from active service in Union Theological Seminary, after a long and honored career in that institution as student, fellow, instructor, and professor. Dr. Samuel McCrea Cawert writes his biography and the story of his theological teaching, "finding unity and continuity in Christianity through Christ—the tantalizing principle of Christian theology"—the title of his inaugural address when he assumed the chair of Christian Theology. When he asked what is to be the point of contact between "the faith of the past and the life of the present," his answer then, and ever since, was "the historic personality of Jesus Christ." Of the eighteen essays—all able and illuminating—the most significant are: The Liberal Movement in Theology, by Henry P. Van Dusen; Science and Theology, by Walter M. Horton; The Social Interpretation of Christianity, by John C. Bennett; The Philosophy of

Religion, by Julius S. Bixler; Public Worship, by Henry S. Coffin; and Protestant Preaching, by Charles W. Gilkey.

THE ESSENCE OF SPIRITUAL RELIGION

By D. Elton Trueblood, Ph. D. Harpers. 156 pp. \$1.50.

The author is a Quaker, by heritage. He was Assistant Professor of Philosophy in Haverford College. In the autumn he will become chaplain and Professor of Philosophy in Stanford University. He is editor of "The Friend," the oldest Quaker periodical in the world. In 1935 he was chaplain of the summer session of Harvard University. Dean Sperry of the Divinity School, Harvard, commends this book "both to the layman and the scholar." Dr. Trueblood is a keen thinker. His style has strength and beauty. He interprets spiritual religion with such keen insight that all Christian believers who will find themselves sharing a common experience of God. The chapter headings are: The Nature of Religion in General, Spiritual Religion and Belief, The Spiritual Inwardness of Jesus, The Spiritual Nature of God. The Spiritual Nature of Man, Spiritual Salvation, Worship in Spirit and in Truth, The Extension of the Sacramental, the Continuity of Revelation, The Basis of Spiritual Authority, The Abolition of the Laity, and The Implications of Reverence. Probably the chapter on The Extension of the Sacramental, a challenging position, will set its readers arguing. Gaius Glenn Atkins and Rufus M. Jones join in high commendation of this book.

THE UNVEILING OF JESUS CHRIST, A STUDY OF THE BOOK OF REVELATION

By William R. Polhamus, S. T. D., Pastor of First M. E. Church, Dallas, Texas. Revell. 184 pp. \$1.75.

An exposition of the book of Revelation, based upon the author's eighteen years of scholarly study of it. He has given close examination of the Greek version, and also of various translations of the book in the Vulgate, Italian, French, Spanish and German. He then made a translation from the Greek, for his own satisfaction; and he includes it in this volume. This is a thorough and competent study of Revelation. He believes that the great messages of Revelation can be interpreted and applied to modern life. This Dr. Polhamus has done, free from wild guesses of the Second Coming of Christ, etc. He holds that the accounts of destruction in the Apocalypse do not apply to the end of the world but to the fall of the Roman Empire. He does not believe in the physical Second Coming of Christ in clouds and glory. He holds that Revelation's messages of faith and hope to the passing generations are the main teachings of the Book. It reckons with the stream of thought and experience of the first century. It visualizes the conditions of the early Christians and their success in the face of great odds. It focusses attention on the constructive factors of the Gospel of Redemption of every phase of our modern complicated life. In short, it has messages of comfort, "victory over the world" in every age, until the end of the world, by the unveiling of Jesus Christ as the Savior of all who believe in Him and work for the coming of His Kingdom. Some chapter headings are: The Commission, The Epistles, Through an Open Door, The Sealing of the One Hundred and Forty-four Thousand, The Breaking of the Seventh Seal, The Seventh Trumpet, The Great Mystery, The Fall of Babylon, The Vision Splendid, and The Authority of the Book.

CHRIST AND HIS CROSS

By W. Russell Maltby, D. D. Abingdon. 174 pp. \$1.50.

The author is an outstanding English Wesleyan minister. He has served several important churches in Liverpool, Manchester, Birmingham and London. He is the editor and writer of the Manuals of Faith. This book deals with the Atonement—a most difficult doctrine to make clear. Dr. Maltby has given long and deep study of it. He is not quite satisfied with any of the theories of the Atonement, but he regards the doctrine essential to Christian teaching. The earliest Christian thinking found no complete answer to the question why was it necessary for Christ to die for our salvation? At first believers neither needed nor offered any further

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explanation than that it was "according to the Scriptures." The problem is perhaps insoluble; but the experience, however, is not open to doubt. No adequate and universal theory of the atonement is common to the creeds of Christendom. Dr. Maltby simply selects and combines different aspects of many theories to satisfy his own mind and heart. The atonement is a blessed fact; but there is no universally accepted theory of it. An able discussion. Readers of this book will find it a spiritual stimulus.

A PORTRAIT OF PETER

By J. Alexander Findlay, Lecturer in Greek Testament, University of Manchester, England. A Volume of Devotional Talks. Abingdon. 214 pp. \$1.25.

The author has a wide reputation as a scholar. He does not agree with the usual estimate of Peter as being mainly an impulsive person; but argues that on Peter and his like the church has been, and is being, built. This is a disputable claim but Dr. Findlay makes out a strong, if not conclusive, case for Peter. The portrait, Dr. Findlay paints, is impressive and fascinating. The chapter headings are: Why He Was First, Simon the Fisherman, "He Appointed Twelve to Be with Him," Opposition and Retreat, A Great Revelation and Its Sequel, Why Did Peter Deny His Lord, Before and After Pentecost, The Thoughts of Peter, Discipleship, Ancient and Modern.

THE CHRISTIAN FAITH IN THE MODERN WORLD
By J. Gresham Machen, D. D., Litt. D., at one time Assistant Professor of N. T. Literature and Exegesis, Princeton Theological Seminary, and now Professor of New Testament, Westminster Theological Seminary, Philadelphia. Macmillan. 258 pp. \$2.00.

The contents of this book were given originally as radio addresses during the first four months of 1935, on behalf of the Seminary he now serves. Church people in the United States are familiar with the controversy between Dr. Machen, and a Commission of the Presbyterian Church in the U. S. A. Some of the topics of Dr. Machen's radio addresses are: How May God Be Known? Has God Spoken? Is the Bible the Word of God? Do We Believe in Verbal Inspiration? Life Founded Upon Truth, God the Creator, The Triune God, What is the Deity of Christ? Does the Bible Teach the Deity of Christ, and Did Christ Rise from the Dead? Dr. Machen's creedal position is that of the Reformed Faith as set forth in the Westminster Confession of Faith, which is the Confession of Faith of the Presbyterian Church in the U. S. A. He opposes Modernism in the Church. He is a cultured gentleman, a pleasing speaker. He stated clearly his beliefs in the talks he gave over the radio. He is a Fundamentalist, and a very able expounder and defender of his faith. He regards the articles of his creed are taught in the Bible and that they have the authority of God within them. No doubt, some perhaps many, of his readers may differ from him on certain articles of his belief, but every one of them we believe, will be impressed by his scholarship, his profound faith in the Bible, and his fine Christian spirit.

FESTIVAL DAYS

By Paul Lindemann, Pastor, Lutheran Church of the Redeemer, St. Paul, Minn., and editor of the American Lutheran. Augsburg Publishing House, Minneapolis, Minn. 166 pp. \$1.00.

A collection of fifteen sermons and addresses for special occasions. In addition to sermons for the Festival Days observed by the Church, there are two Baccalaureate addresses, and one each for the Fourth of July, Thanksgiving Day, Reformation Day, Harvest Home, Mother's Day, a Sunday School Institute, a Missionary Day, a Charities Conference, a Reunion Service, and an Installation sermon. All of them are of high spiritual value. They have the Scriptural quality characteristic of Lutheran preaching. They are powerful and Biblical; and with great messages for a time like this.

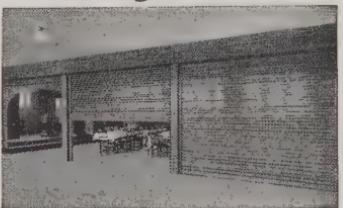
THE CHRISTIAN FAITH AT THE NATION'S CAPITAL

By Rufus Washington Weaver, Th.D. His Washington pastorate of the First Baptist Church began in 1930. He is retiring from that position to become executive secretary of the Columbia Association of Baptist Churches. Judson Press. 205 pp. \$1.00.

These sixteen sermons deal with the responsibility of the nation's representatives in Congress, and the public generally, in a direct, heart-searching, and powerful way. Dr. Weaver preached national repentance; faith in God as a basis of national recovery and a Christian

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By Walter A. Maier, Ph.D., Professor of the Old Testament, Concordia Theological Seminary, St. Louis. Concordia Publishing House, St. Louis, Mo. 272 pp. \$1.50.

These addresses seek to re-enforce the purpose of the Lutheran Hour—the exaltation of Christ, the divine Savior, in millions of hearts and lives in this country and Canada. "They disavow the infidelity of Modernism, the irreligion of Communism, and the immorality of atheism. They protest against the open and subtle attack on the basically Scriptural and American principle that separates the Church from the State." These twenty-seven messages deal with the Christian family; Christian education; answered prayer; unashamed of the testimony of Christ; the blessed discovery of God's abiding presence; back to Bible truth! the promise of peace; youth embattled for Christ; pardon for the penitent; with Christ at Calvary; with Christ at the open grave; and other great Christian teaching. These talks do not deal with politics, or propaganda for legislation, but with the Gospel and the Kingdom of our Lord Jesus Christ. Refreshing, constructive and Biblical messages.

THE TASK OF RELIGION

By John C. Schroeder, Pastor of the State Street Church (Congregational), Portland, Me. He is also Professor of Biblical Literature, Bowdoin College. Harpers. 105 pp. \$1.00.

The 47th book in Harpers' Monthly Pulpit. Dr. Schroeder broadcasts his sermons, and thereby reaches a large New England audience. He has a clear, vivid, and unconventional style. He knows the life of our day and has an effective message for it. He is apt to use unconventional illustrations—but they strike home! He holds that while Christian living must begin in being, it must express itself in doing. His preaching has intellectual, moral, and spiritual strength; and it gets results.

HOW TO INCREASE CHURCH ATTENDANCE

By Roger W. Babson, and Members of the Commission on Church Attendance, etc., of the Congregational Christian Churches. Revell. 160 pp. \$1.50.

This is a very helpful volume. The Commission has studied the needs of both big and small churches in practically every aspect of their organization, and the work and value of their various departments. In addition to the Commission's own findings, it has secured able and experienced persons to write on the most important aspects of the churches' life and work. These contributions and their writers are: Outworn Customs, by Roger W. Babson; Causes for Decline in Church Attendance, by Edwin H. Byington; Improving the Character of the Membership, by Judson E. Fiebig; Helping the People Economically, by Winslow L. Webber; Vitalizing the Sermon and Worship, by Gail Cleland; Improving the Church Structure, by Elbert M. Conover; The Home and Church Attendance, by Clement F. Hahn; Young People and Church Attendance, by George L. Thurlow; Public Attendance and Theological Education, by Vaughan Dabney; Making the Community Church-Minded, by John L. Keedy; Young People's Conferences, by Robert W. Gammon; Week-day Religious Education, by James E. McKendry; Coordinating Church Service and Sunday School, by Daniel Bliss; Getting College Students to Church, by Arthur L. Kinsolving; Church Advertising, by Herbert D. Rugg; Church Attendance and Prayer, by Glenn Clark; Church Loyalty Projects, by Edwin H. Byington; Organizing an Extensive Campaign, by Rembert G. Smith; Appendix, Church Statistics, by Charles J. McCullough; and an authors' Who's Who. This book is of vital importance to every minister and every office-bearer. Invaluable to every church in every denomination.

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PRAYER MEETINGS

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I. Opening of Schools Program

Song, "More About Jesus."

Bible Lesson, repeated from memory by a group of Juniors, Matt. 5:1-12.

Prayer—that we may all be learning.

Song, "More Like the Master."

Talk, Jesus, the Perfect Teacher: 1. He knew everything; 2. He could talk without making mistakes; 3. He knew every method of holding attention; 4. He knew how to make people remember what He taught; 5. He taught on the most important subject on earth—our relation to God; 6. His teachings, given 1900 years ago, are still perfect.

Song, "Who Could It Be But Jesus?"

Talk, Things to Remember at School This Year: 1. That school is not a preparation for life—school is life; 2. That nothing is true which denies God or His Word; 3. That we can give real testimony for Christ by our lives at school.

Song, "True-Hearted, Whole-Hearted."

Reading, "First-Rate Men," by Henry Van Dyke.

"What means of producing first-rate men has been discovered except education? I do not mean that kind of education which adorns a chosen few with the tinsel gewgaws of useless accomplishments. I mean that nobler education which aims to draw out and discipline all that is best in mankind—to make the mind clear and firm by study, the body strong and obedient by exercise, the moral sense confident and inflexible by disclosing eternal principles upon which it rests."

Song, "We Believe."

Benediction.

Recessional, "All, Yes, All I Give to Jesus."

II. Courage.

Songs, "I Would Be True," "Onward, Christian Soldiers."

Reading, Norman McLeod's, "Trust in God and Do Right."

Story by a boy, "Daniel had courage to pray." Dan. 6:4-23, told in the boy's own words.

Story by a girl who has read Esther 3:8-15 and Esther 7:1-6, "Esther had courage to stand loyally by her nation."

Story by a man, "It took courage for Elijah to enter into contest with the idolaters." Study I Kings 18:21-39.

Story by a man, "Joshua had courage to bid Israel to decide." Study Joshua 24:13-27.

Song, "The Fight Is On."

Talk, "When People Show Courage": 1. Soldiers have opportunity to show bravery in battle, but comparatively few of us are sol-

diers, 2. We can show courage in bearing physical pain. That is real courage, but there is higher courage than that, 3. We can show courage in meeting dangers to ourselves or to others. Every flood or fire or disaster has its hero of this type, 4. We can show courage in facing sorrow or loss, 5. We can show moral courage, which is the highest courage of all.

Song, "Loyalty to Christ."

Bible reading, Deut. 31:6-9.

Prayer.

Song, "Stand Up, Stand Up for Jesus."

Benediction.

Recessional, "Faith of Our Fathers."

III. Wedding Night.

Announce that this is to be a meeting in honor of marriage, and that couples are to sit together. Offer gifts, if possible white-bound Testaments, to persons present whose wedding occurred most lately, and to the couple present whose wedding occurred longest ago. Decorate as for a wedding.

Song, "Blest Be the Tie That Binds."

Male quartette, "The Riches of Love in Christ Jesus."

A prayer that we may come to realize the beauty and sacredness of marriage; that those who are married may be able to make and to keep their marriages happy; and that those who are single may be guided in their life-choices.

Scripture-reading by a man, "God Institutes Marriage." Gen. 2:18-24.

Scripture-reading by a woman, "A Good Marriage Vow." Ruth 1:16, 17.

Song, "Love Lifted Me."

The presentation of the awards to the newest newly-weds and to the oldest, or longest married couple.

Song, "More Love to Thee, O Christ."

Story by a young married woman, "Christ at a wedding-feast." John 2:1-10.

Reading, "Arthur's Marriage," from "The Coming of Arthur," by Tennyson.

Talk by a man: "How to Be a Good Wife."

Talk by a woman: "What Makes a Good Husband."

Song, "Savior, Thy Dying Love."

Benediction.

Recessional, "O Love That Will Not Let Me Go."

IV. A Secret Prayer Meeting.

Announce a secret prayer meeting, for which one must get entrance slips from a designated person in order to be admitted. Give out the assignments to those who are to take part in sealed envelopes after they come to

the meeting. The envelopes have numbers on them, and each person stands when his number is called and opens his envelope before the people, reads his assignment, and follows instructions. Instead of a program, below will be found the instructions to be written upon the slips put into the envelopes bearing the numbers indicated at the beginnings of the assignments. If this causes new people to sing solo, etc., all the better. If someone receives an assignment impossible for him to perform, let him turn and hand it to someone else.

1. Please rise and announce a song, "No, Never Alone."
2. Please announce the subject of this meeting, "Secret Things."
3. Please read Job. 28:12-28.
4. Please sing as a solo, "In the Secret of His Presence."
5. Please speak for a moment on "No one but God can read the human heart." (Every heart here is a secret. No one knows it except God.)
6. Please speak for a moment on "No one

knows the secret of creation." (The wisest man on earth cannot create a flower. He must grow it, from parent stock created by God. How God creates is one of the secret things of the world.)

7. Please announce a song, "He Leadeth Me."

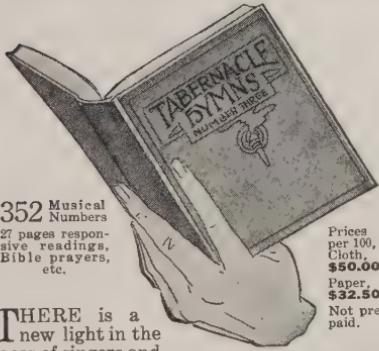
8. Please speak for a moment on, "The past is a secret." (The greatest historian knows a little and guesses a little about the past. None of us knows all the past, even of his own life. We cannot remember when we were babies.)

9. Please speak for a moment of "Love is a secret." (No one knows how it comes or where it comes from. It cannot be measured or counted, and yet it is the greatest force on earth. No one can buy it or beg it or steal it. It comes or goes, no one knows how.)

10. Please announce a song, "Love Lifted Me."

11. Please speak for a moment on, "No one knows the future." (What will happen to you within the next twenty-four hours? The

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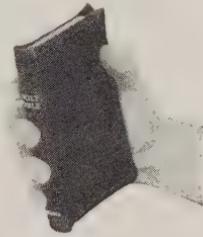
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7. And brought the ass, and the 23. And when he was come into colt, and put on them their clothes, the temple, the chief priests and scribes came out, and said unto him, Who is this? And he said unto him as he was teaching, and said, 8. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

23. And when he was come into the temple, the chief priests and scribes came out, and said unto him as he was teaching, and said, 8. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

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present is always full of surprises. The future is unpredictable.)

12. Please read aloud and then get the congregation to repeat after you this one great certainty: "I know Him whom I have believed, and I am persuaded that He is able to guard that which I have committed unto Him against that day." II. Tim. 1:12.

13. Please offer a prayer that the Word of God may be our guide through the secrets and uncertainties of life.

14. Please announce a song, "We Believe," or "How Firm a Foundation."

15. Please pronounce the benediction.

V. God's Program.

Songs: "Send the Light," "Christ Receiveth Sinful Men," "The Kingdom Is Coming," "O Zion, Haste," "Must I Go and Empty Handed?"

Prayers:

1. That we may adopt God's program.
2. Intercession for souls.
3. For ability as soul-winners.

Two short talks:

1. God's Program.
 - a. A program is a plan.
 - b. God's program is the salvation of the world.
2. How is the World to Be Saved?
 - a. By the life, death and resurrection of Christ.
 - b. By the acceptance of Christ's sacrifice by individuals.
 - c. By the carrying of the good news of Christ to every individual in the world. The program is for us to carry it to them.

Sermon: "What God Cannot Do."

Text, Matt. 28:18-29.

Assertion: When Christ gave over to men the work of winning the world back to God, the law was made that only Christians can win souls.

I. Can the Holy Spirit do this work without men?

No, for when the Ethiopian eunuch was riding over a deserted road, the Holy Spirit did not speak to him, but sent Philip to speak to him. Acts 8.

II. Can Christ do this work without the help of men?

No, for when Saul of Tarsus was to be won as an apostle, and Christ appeared to him for this purpose, did He tell Saul what to do to be saved? Instead he sent Saul to Damascus to be told by Ananias. Acts 9:6.

III. Did God, the first part of the trinity, tell Cornelius what to do to be saved after He decided to give Cornelius a chance? No. The angel told Cornelius to send for Peter, who, he said, "shall tell thee what thou oughtest to do." Acts 10:6.

Bible reading, Rom. 10:14, 15.

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Your life may be large though your capital small.

It's a poor life if it's on the cafeteria plan.

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